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n. 56.

Liter. angl. elegant.  
Poet.

Overbury. p. 122.

SIR Thomas Ouerbury

HIS

# WIFE.

WITH

ADDITIONS  
OF NEW CHARA-

cters, and many other

*Wittie Conceites never*

*before Printed.*

The foureteenth Impression.



LONDON,

Printed for Robert Allot, and are to  
be sold at the signe of the Beare  
in Paule Church-yard. 1630.

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## To the Reader.



HE generall acceptance of this matchlesse *Poem the Wife*, (written by Sir Thomas Ouerburie) is sufficiently approoued by many, the worth whereof if any other out of malice shall neglect to commend, he may well (if it proceed from nice Criticisme) be excluded as a Churlish Retainer to the *Muses*: if from direct plaine-dealing, he shall be degraded for insufficiencie. For had such a *Poem* beeene extant among the ancient Romanes, although they wanted our easie conseruatiōns of wit by Printing, they would haue committed it to brasē, lest iniurious

## TO THE READER.

time deprive it of due eternity. If to converse with a creature so amiable as is here described, be thought difficult; let the contemplation therof be held admirable. To which are added (this 14<sup>th</sup> impression) many new *Characters*, and *witty Conceits*, written by himself and others his friends. Howsoever, they are now exposed, not onely to the Judicious, but to all that carry the least scruple of mother wit about them.

*Licet toto nunc Helicone frui* — — — Mar.

Lau. Lisse.

# Elegies of seueral Authors, on the vntimely death of SIR

Thomas Ouerbury, paysoned  
in the Tower.

## Vpon the vntimely death of SIR Thomas Ouerbury.

Would ease our sorrowes, 'twould release our  
Could we but heare those high celestiall Spheres,  
Once tune their Motions to a dolefull straine,  
In sympathy of what we mortals plaine,  
Or see their faire Intelligences change  
Or face or habit, when blacke deeds, so strange,  
As might force pity from the Heart of Hell,  
Are hatcht by Monsters, which among vs dwell.  
The Stars me thinks like men inclinde to sleepe,  
Shuldibrought their christall casements scarcely peep,  
Or at least view vs, but with halfe an eye,  
For feare their chaster Influence might discry  
Some murdering band, oaded in guiltlesse blond,  
Blending vile iuices to destroy the good.  
The Sunne should wed his beames to endlesse Nighe,  
And in dull darkenesse canopy his Light,  
When from the ranke strewes of adulterous Breasts,  
Where every base unhallowed Project rests,

Is belebt, as in defiance of his shime,  
A streame might make even Death it selfe to pine.  
But those things happen still, but we're more cleare,  
Nor with more lustre did these lamps appeare;  
Mercury capers with a winged heele,  
As if he did no touch of sorrow feele,  
And yet he sees a true Mercurian kill'd,  
Whose birth his Mansion with much honour fill'd.  
But let me not mistake those pow'r's above,  
Nor taxe iniuriously those Courses of loue.  
Surely, they joy to see these Acts reuealed,  
Which in blinde silence haue beene long conceald;  
And Vertue now triumphant, whil'st we mourne  
To thinke that ere she was foule Vices scorne:  
Or that poore Ouer-burries blood was made  
A sacrifice to Malice and darke shade.  
Weston, thy hand that Couvre-feu Bell didsway,  
Which did his life so endlesse sleepe conuay.  
But rest thou where thou art; Ile seek no glorie  
By the relation of so sad a storie.  
If any more were prisme to the Deed,  
And for the crime must bee adiudg'd to bleed,  
To Heauen I pray, with rear'd vp hand and eyes,  
That as their Bodies fall, their soules may rise  
And as those equally turne to one dust,  
So these alike may shine among the iust,  
And there make vp one glorious constellation,  
Who suffered here in such a differing fashion.

D.T. To

To the Memorie of the generally bewai-  
led Gentleman, Sr. Thomas  
Overburie.

Bt that w' are bound in Christian pietie  
To wish Gods will be done ; and destinie  
(In all that haps to Men, or good, or ill)  
Saffer'd, or sent, by that implored Will; (Breath  
Me thinks, t' obserue how Vertue drawes faint  
Subiect to slanders, Hate, and violent Death,  
Wise men kept low, others aduanc'd to State,  
Right checkt by wrong, and ill men fortunate;  
These mou'd Effects, from an vnmaoued Cause,  
Might shake the firmest faith; Heauens fixed  
Might casual seem, & each irregular sence (Laws  
Spurne at iust Order, blame Gods Prouidence.

But what is man, expostulate the Intents  
Of his high Will, or iudge of Strange Euent?  
The rising Sunne to mortall sight reueales  
This earthly Globe; but yet the stars conceales;  
So may the Sence discouer Naturall Things;  
Diuine aboue the reach of Humane wings.

Then not the Fate, but Fates bad instrument  
Doe I accuse in each sad accident: (come;  
Good men must fall: rapes, incefts, murders  
But woe and curses follow them by whome:  
God Authors all mens Actions, not their sin,  
For that proceeds from deu'lish lust within.

Thou then that suffer'dst by those forms so vile,  
From whom those wicked Instruments did file  
Thy drossie part, to make thy Fame shine cleare,  
And shrine thy soule in heauës alglorious sphere,  
Who being good, nought lesse to thee befell,  
Though it appear'd disguis'd in shape of Hell ;  
Vanish thy bloud and Nerves ; True life alone  
In Vertue liues, and true Religion,  
In both which thou art deadlesse ; O behold,  
(If thou canst looke so low as Earths base mold)  
How dreadfull Iustice (late with lingring foot)  
Now comes like whirlwind ! how it shakes the  
Of lofty Cedars; make the stately Brow (root  
Bend to the foot ! how all men see that now  
The breath of infamy doth moue their sailes ;  
Whiles thy deare name by loues more hearty  
Shall stil keep wing, vntil thy Fames extēt (gales  
Fill eu'ry part of this vast Continent.

Then you the *Syre* of their murther'd Sonne ;  
Repine not at his Fate ; since he hath wonne  
More honour in his sufferance : and his death  
Succeeded by his vertues endlesse Breath.  
For him, and to his Life and Deaths example,  
Loue might erect a Statue ; Zeale a Temple :  
On his true worth the Muses might be slaine,  
To die his honours web in purest Graine.

C. B.

Vpon the vntimely Death of  
the Author of this ingeni-  
ous Poem, Sir Thomas Overbury  
Knight, poysoned in  
the Tower.

So many Moones, so many times goe round,  
And rose from Hell, & darknes vnder ground,  
And yet till now, this darkned deed of Hell  
Not brought so light? O tardy Heauen! yet tell  
If Murisher laies him downe to sleepe with Lust  
Or no? reueale, as thou art Truth and Lust,  
The Secrets of this vniust secure Act,  
And what our feares make vs suspect compact  
With greater deeds of mischiefe: for alone  
We thinke not This, and doe suspect yet One,  
To which compar'd, This, but a falling Starre;  
That a bright Firneament of Fire: Thy Care  
We see takes meaner things: It times the world,  
The Signes at random through the Zodiack burid,  
The stars wild wandring, & the glib quick binges  
Which turne both Poles; & all the violent changes  
It ouer-looks, which troubleth'endlesse course  
Of the high Firmament: by thy blest force  
Do hory winter frosts make forests bare, (paire,  
And straight to groues againe their shades re-

By

By Thee doth *Nurumnes*, *Lyons flaming Main*  
Ripen the fruits : and the full yeere sustaine  
Her burthened powers : *O being still the same*,  
*Ruling so much*, and vnder whom the frame  
Of this vast world weigh'd all his *Orbes* doth  
*Why are thy Cares of men no more applide?* (guide,  
Or it : why seem'st thou sleeping to the *Good*,  
And *guarding to Ill?* as if the *brood*,  
*Of best things still must Chance take in command* ;  
And not thy *Providence* and *Her blind Hand*  
Thy *Benefits* erroneously disburse,  
VVhich so let fall, ne're fall but to the *worse*?  
Whence *so great crimes* commit the *Greater sort*,  
And boldest acts of shame blaze in the *Court*,  
Where *Ruffones* worship in their *rise of State*  
Those filthy *Scarabs*, whom they *Serue and Haue*,  
*Sure things* meete *backward*, *there*; *Humour* dis-  
And *Vertue* laid by *Fraud*, & *Poisen* waste: (graft,  
The *Adult'rer* *up like Haman*, and so *Skinted*:  
And *Females* *modesty* (as *Females*) painted,  
Lost in all reall worth: what shall wee say?  
Things so farre out of frame, as if the day  
Were come wherein another *Phaeton*  
Stolne into *Phœbus* *maine*, had all misse-won  
*A cleane contrary way* : O powerfull *God*,  
Right all amisse, and set thy wonted period  
Of *Goodnesse*, in his place againe : *This deed*  
Be *vs* *to bring foorth the Maske, and Weed*,  
Where-

where-under, blacker things lie hid perhap,  
And yet haue Hope to make a false escape.  
Of This make knowne, why such an instrument,  
As Weston a-goore seruинг-man should rent  
The frame of this sad-good-mans life : did he  
Stand with this Court-bred learned OVERBURY,  
In strife for an Ambassadour-ship ? no, no,  
His Orbes held on such light: what, did hee owe  
The Prophet malice for composing this,  
*This Cynosurd in neat Poefis*  
How Good, & Great men ought, and All, to chuse,  
A chaste, fit noble Wife, and the abuse  
Of Strumpets friendly shadowing in the same,  
Was this his fault ? or doth there lye a flame  
Yet in the embers not vnrank't, for which  
He dy'de so falsly ? Heaven we doe beseech  
Unlocke the secret, and bring all to view,  
That Law may purge the bloud, Lust made untrue.

W. S.

*An Elegie consecrated to the  
memory of the truely worthy and  
learned Sir Thomas Overbury*

K N I G H T.

**H**ad not thy wrong like to a wound ill cur'd  
Broke forth in death ; I had not bin assur'd  
Of griefe enough to finish what I write.  
These lines, as those which do in cold bloud fight  
Had come but faintly on ; for, euer hee  
That shrines a name within an *Elegie*,  
(Vnlesse some neerer cause doe him aspire)  
Kindles his bright flame at the *Funerall* fire,  
Since passion (after lessening her extent)  
Is then more strong, and so more eloquent.

How powerfull is the hand of *Murther* now !  
Waist not enough to see his deare life bow  
Beneath her hate? but crushing that faire frame,  
Attempt the like on his vaspotted *Fame*?  
O base reuenge ! more then inhumane fact !  
Which (as the *Romanes* sometimes would enact  
No doome for *Paricide*, supposing none  
Could euer so offend) the vpright *Throne*  
Of *Justice* values not : leauing that intent  
Without a *Name*, without a *Punishment*.

Yet though thy wounded *Fame*, as thorow  
*Glasses* which multiply the *Species*, (these  
We

We see thy vertues more then they become:  
So many Statues sleeping on thy Tombe:

Wherein consistement new thou shalt endure,  
But so; as when to make a *Pearle* more pure,  
We giue it to a *Dome*, in whose wombe pent  
Some time, we haue it forth most orient.

Such is thy luster now, that venom'd *Spight*  
With her black soule dares not behold thy light,  
But banning it, a course begins to runne  
With those that curse the rising of the *Sonne*.  
The poison that works vpwards now, shal striue  
To be thy faire *Fames* true *Presernarie*.  
And Witchcraft, that can maske the *upper shire*,  
With no one cloud, shall blind a ray of thine.

And as the *Hebreues* in an obscure pit  
Their *holy Fire* bid, not extinguish'd it,  
And after-time, that brake their bondage chaine  
Found it, to fire their sacrifice againe:  
So lay thy *Worke* some while, but being found,  
The *Muses Altars* plentifully crownd  
With sweet perfumes, by it new kindled be,  
And offer all to thy deare Memory. (gone,

Nor haue wee lost thee long: thou art not  
Nor canst descend into *Oblivion*. (fled,  
But twice the *Sonne* went round since thy soule  
And only *that time* men shall terme thee dead.  
Hereafter (rais'd to life) thou still shalt haue  
An *Antidote* against the silent Graue.

*W.B. Int. Temp.*

Vpon the vntimely Death  
of Sir *Thomas*  
*Ouerbury.*

If for to live be but a misery,  
If by death good men gaine eternity,  
Twas friendly done in robbing thee of life,  
To celebrate thy nuptials with thy Wife;  
So that his will no other aime intended,  
But by exchange thy life should be amended:  
Yet wert to compasse his insatiate lust,  
He this last friendship tended to thee:trust  
Whiles he dishonor'd and defam'd may die,  
*Injustice and Fame, shall crowne thy memorie.*

B.G. medy Temp.

Int

In obitum intempestiuum &  
lachrymabilem Illuſtrissimi E.

quitis aurati, THO : OVERBVRI, mag-  
neſpi & expectationis Viri.

**H**oweuer windie mischiefe raile vp high  
Darke thickning clouds, to powre vpon vs  
A tempeſt offoule rumours, which defcry (all  
Thy hard mis-hap and ſtrange diſastrous fall,  
As if thy wounds were bleeding frō that hand,  
Which rather ſhould haue raid thee vp to ſtāds

Yet ſhalt thou here ſuruiue in pittyng fame  
In thy ſweet Wife, in theſe moſt acute lines  
In well reputed Characters of name, (ſhrines  
And vertues tombe, which all thine honour  
In ſpight of enuie, or the proudeſt hate,  
That thus hath ſet opinion at debate.

But for mine owne part, ſith it falls out ſo,  
That death hath had her will; I now compare  
It to a wanton hand, which at a throw  
To breakc a boxe of precious balme did dare:  
With whose perfume, altho it was thus ſpiled,  
The houſe & commers by were better fild.

Cap. Tho. Gainsford.

A

*A memoriall,  
Offered to that man of vertue,  
Sir Thomas Ouerbarie.*

(frame

Once dead and twice aliue; Death could not  
A death, whose sting could kill his fame.  
He might haue liu'd, had not the life which gaue  
Life to his life, betraid him to his graue.  
If Greatnesse could consist in being Good,  
His Goodnesse did adde titles to his blood.  
Onely vnhappy in his liues last fate,  
In that he liu'd so soone, to dye so late.  
Alas, whereto shall men oppressed trust,  
When Innocence cannot protect the Iust?  
His error was his fault, his truth his end,  
No enemy his ruine, but his friend. (breath,  
Cold friendship, where hot vowes are but a  
To guerdon poore simplicitie with death:  
Was never man, that felt the fence of griefe,  
So Ouerbury'd in a safe beliefe:  
Belief? O cruell slaughter! Times vnbred  
Will say, Who dies that is vntimely dead,  
By treachery, of lust, or by disgrace,  
In friendsh p, 'twas but *Ouerburies* case; (proue  
Which shall not more comend his truth, then  
Their guilt, who were his opposites in loue.

Rest

Rest happy Man; and in thy spheare of Awe  
Behold how Iustice swaies the sword of Law,  
To weed out those whose hands imbray'd in  
Cropt off thy youth, & flower in the bed (blood  
Sleep in thy Peace: thus happy hast thou prou'd,  
Thou might'st di'de more knowne, not more  
Ia. Fo. besou'd.

---

## Vpon SIR Thomas Querburie the Author of this ingeniouſ

Poem.

**H**esperides (within whose gardens grow  
Apples of gold) may well thy losse deplore:  
For in those Gardens they could neuer show  
A tree so faite of such a fruitfull store.  
Grace was the Root, and thou thy selfe the Tree,  
Sweete counſels were the Beatries grew on thee.

Wit was the branch that did adorne the Stocke,  
Reason the Leafe vpon those branches spred,  
Vnder thy shaddow did the *Muses* flocke,  
And (by Thee) as a mantle couered  
But what befell, O, too much out of hidde!  
For thou walt blasted by a West-on-Winde:

R.C.

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# Of Sir Thomas Ouerburie his Wife and Marriage.

WH<sup>E</sup> I behold this Wife of thine so faire,  
So far remou'd frō vulgar beauties(aire  
Being leſſe bright and pure) me thinks I see  
An vncloth'd Soule, by potent Alchymy  
Extraught from ragged matter. Thou hast made  
A wife more innocent then any Maide,  
*Enas*' state, before the fall, decyphered here,  
And *Plato*'s naked vertue's not more cleare  
Such an *Idea* as scarce wishes can  
Arriue at, but our Hopes must ne're attaine  
A Soule so far beyond the common Make  
As scorn'd corporall ioyning. For her sake  
(Despairing else cōtract) Thou too turn'st Soules  
And to enjoy her faires without controule,  
Cast'st off this bodies clog: so must all do,  
Cast matter off, who would abſtractions woo,  
To lie so ſoone then(Soule) well hast thou done:  
For in this life, ſuch beauties are not won.  
But when I call to mind thine vnripe fall,  
And ſo ſad summons to thy Nuptiall,  
Either, in her thy bold desires did taste  
Forbidden fruit, and haue this Curse purchaſt.  
Or, hauing this Elixir made thine owne  
(Drawne from the remnant of Creation,)

The faces their malignant Spirits breathe,  
To punish thine ambitious loue with death.  
Or, thy much enuide choyce hath made the rest  
Of Concrete Relicts point their aymes infest  
To thy conclusion. And with them seduc'd  
Friendship (displeasd to see a Loue produc'd  
Lesse carnall then ic selfe) with policy  
So pure and chaste a Loue to nullifie.  
Yet howsoe'r, their project flies in smoke  
The poysons' cordiall, which they meant should choke:

Their deeds of darknes, like the Bridall Night,  
Haue ioin'd spirituall Louers in despight  
Of false attempts: And now the w<sup>e</sup>dding's done;  
When in this life such faires had not bin won.

E.G.

---

CONTINUE THE HISTORY OF RICHARD III.

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CONTINUE THE HISTORY OF RICHARD III.

To the Books

**T**HOU wofull Widdow, once happy wife,  
That didst enjoy so sweet a Mate:  
Who, now bereaued is of Life,  
Untimely wrought, through inward hate.  
O Deed most vile, to haste the end  
Of him, that was so good a friend!

F.H.

# On this excellent Poem,

## *the Wife.*

**L**oe here the matchlesse patterne of a Wife,  
Disciphered in forme of Good, and Bad:

The Bad commends the Good, as darke doth  
Or as a loathed Bed a single Life; (Light,  
The good, with wisedome and discretion clad

With Modestie, and faire demeanour dight,  
Whose reason doth her wile to loue invite.

Reason begot, and passion bred her Loue,  
Self-will She shund, Fittes the Matrige made;  
Fitnes doth cherish Loue, Selfe-will Debate.  
Loe thus, and in this Monument of proofe  
A perfect Wife, a Worke nor time can fade,

Nor loose respect betray to mortall Fate.  
This none can equall; Best, but imitate.

*R.C.*

# On Sir Thomas Overburies Poem, the VVife.

I Am glad yet ere I die, I have found occasion  
Honest & iust, without the worlds perswasio,  
Or flattery or bribery, to commend  
A woman for her goodness; and God send  
I may find many more: I wish them well (fell,  
They are pretty thinges to play with; when ~~the~~  
She tooke a care that all the Women-kinde  
That were to follow her, should be as blinde  
As she was wilfull; and till this good wife,  
This piece of Vertues that we're tooke her life  
From a fraile Mothers labour: Those stand still  
As marginalls to point vs to our ill,  
Came to the world, as other creatures doe,  
That know no God but will; we learnd to woo,  
And if she were but faire, and could but kisse,  
Twenty to one we could not chuse amisse;  
And as we judge of trees, if straight and tall  
That may be sound, yet never till the fall (now  
Finde how the raine hath dril'd them; so till  
We onely knew we must lye; but not how:  
But here we haue example, and so rare,  
That if we hold but common sense and care,  
And steere by this Card; he that goes awry,  
He boldly say at his Natiuitie,

That man was seal'd a foole: yet all this good  
Given as it is, not cloath'd in flesh and blood,  
Some may auerre & strongly, 'twas meere ment  
In way of practice, but not president;  
Either will make vs happy men; for he  
That marrieth any way this mystery,  
Or any parcell of that benefit,  
Though he's take hold of nothing but the wit,  
Hath got himselfe a partner for his life,  
More then a woman, better then a Wife.

I.F.

---

## Eiusdem in Eadem.

AS from a man the first fraile woman came,  
The first that euer made vs know our shame,  
And finde the curse of labour; so againe,  
Goodnesse and understanding found a Man  
To take this shame away; and from him sprong  
A piece of excellency without a Tongue,  
Because it should not wrong vs; yet the life  
Makes it appeare, a woman and a Wife.  
And this is free, if euer Woman shall  
Doe good hereafter; borne to blesse our fall.

I. F.  
ON

# On Sir Thomas Overburies Poem, the Wife.

V V Ere euery beauty, euery seuerall grace,  
Which is in women, in one womans face,  
Som courtly Gallats might, I think, come to her,  
Which would not wed her, tho they seem'd to  
Settled affectiōs follow not the Eye, (woo her.  
Reason & Judgement must their course descrie.  
*Pigmalions* Image made of marble stōne,  
Was lik'd of all, belou'd of him alone,  
But here's a Dame growne husbandleſſe of late,  
Which not a man but wished were his Mate.  
So faire without, so free from spot within,  
That earth seemes here to stand exempt from  
*Iuno* vouchsafe, and *Hymen*, when I wed, (sin.  
I may behold this Widdow in my Bed.

D.T.

## On the VVife.

Beauty affords contentment to the Eye,  
Riches are meanes to cure a weake estate,  
Honour illustrates what it commeth nie:  
To marry thus, me count it happy faze. (shroud,  
Vertae they think doth in these Emblemes  
But trial shewes the are gulled with a Cloud.

These are but complements; the inward worth,  
The outward carriage, gesture, wit, and grace,  
Is that alone that sets a Woman forth:  
And in this woman, these haue each a place.

Were al wiues such: This age wold happy be,  
But happier that of our Posterite.

D.T.

## On the VVife.

(such;

VV El haft thou said, that wome shold be  
And were they that, had but a third as  
I would be marri'd too, but that I know (much,  
Not what she is, but shold be thou dost shew:  
So let me praise thy worke, and let my life  
Be single, or thy Widdow be my wife.

X.Z.

# On the Wife:

His perfect Creature, to the Easterne vse  
Liu'd, whilst a wife retir'd from common  
Not that her Louer fear'd the least abuse, (show:  
But with the wifest knew it fittter so:  
Since, falne a widdow, and a zealous one,  
She would haue sacrificide her selfe agen,  
But importun'd to life, is now alone,  
Lon'd, woo'd, admir'd, by all wise single men,  
Which, ro th' adultrous rest, that dare begin  
Their vs'd temptations, were a mortall sinne.

---

# To the Wife.

Expos'd to all thou wilt leſſe worthy ſeeme,  
I feare: Wiues common, all men diſteemeſſe;  
Yet ſome things haue a diſſring Fate: ſome fret,  
We doubt of wares which are in corners ſet:  
Hid Medals ruſt, which beinguſ'd grow brighte  
The day more friendeth vertue then the night.  
Thou tho more common, then maift ſeem more  
I only wiſh thou maift be vnderſtood. (good,

G.R.

To the cleane contrary Wife.

(taine

**L**ook here: & chide those spirits which main-  
Their empire, with a strong command in you,  
That all good cies, which do your follies view,  
Pity, what you for them must once sustaine:  
O from those Euils, which free Soules disdaine  
To be acquainted with, (and but pursue (true.)  
Worst Minds) from them (as hatefull as vn-  
By reading this, for Fames faire sake refraine:

Who would let feed vpon her birth, the brood  
Of flightnesse, indiscretion, and the shame  
Of foule incontinence, when the base blood  
Is carelesse onely of an Honour'd Name?  
Be all that gentle are, more high Improu'd,  
*For loose Dames are but flatter'd, never Lou'd.*

W. Stra.

## Of the choyce of a Wife,

**I**f I were to chuse a VVoman,  
As who knowes but I may marry?  
I wouldest trust the eye of no man,  
Nor a tongue that may miscarry:  
For in way of loue and Glory,  
Each tongue best tells his owne story.

First, to make my choyce the bolder,  
I woulde haue her childe to such,  
VVhoſe free vertues lyues are older  
When Antiquity can touch:  
For tis ſeldome ſene, that bloud  
Giues a beauty great and good.

Yet an ancient ſtocke may bring  
Branches, I confeſſe, of worth,  
Like rich maniles shadowing  
Those deſcents that brought them forth,  
Yet ſuch Hills, though gilded ſhow,  
Sooneſt feele the Age of ſnow.

Therefore

# Of the choyce of a yvfe.

Therefore to preuent such care  
That repenteance soone may bring,  
Like Marchants I would choose my ware,  
Vse fullgood, not glittering.

He that weds for state or face,  
Buyes a Horse, to lose a Race.

Yet I would haue her faire as any,  
But her owne not kist awaie :  
I would haue her free to many,  
Looke on all like equall day ;  
But descending to the Sea,  
Make her set with none but me.

If shee be not tall, tis better ;  
For that word, A goodly Woman,  
Prints it selfe in such a letter,  
That it leaves vnstudie d no man :  
I would haue my Mistris grow,  
Onely tall to answer No.

Yet

## Of the choyce of a Wife.

Yet I would not have her loose  
So much breeding, as to fling  
Vnbecoming scorne on th'oe  
That must worship every thing.

Let her feare loose lookes to scatter:  
And loose men will soare to flatter.

Children I would have her beare,  
More for loue of name then bed:  
So each childe I have his heire  
To another maydens-head;

For she that is the Act's afraid,  
Every night is another mad.

Such a one, as when shee's woo'd,  
Blushes not for ill thoughts past;  
But so innocently good,  
That her dreames are euer chaste;  
For that Maide that thinks a sin  
Has betraide the Fort shee's in.

## Of the choyce of a Wife.

In my visitation still,  
I would haue her scater feares;  
How this man, and that was ill,  
After protestations Teares:  
And who vowes a constant life,  
Crownes a meritorious Wife.

When the Priest first gives our bands,  
I would haue her thinke but thys;  
In what high and holy bands  
Heauen, like twins, hath planted vs,  
That like Aarons rod, together  
Both may bud; grow greene, and wither.

An

# An Elegie in praise of Sir Tho- mas Overburie, and his Poem.

It is dangerous to be *good*: well may we praise  
*Honesty*, or *Innocence*; but who can raise  
A pow'r, that shal secur't gainst wrôgs to come,  
When such a *Saint* hath suffer'd *Martyrdome*?

Iniurious hands, which cause they could not get  
The *gemme*, would therefore spoile the *Cabinet*.  
But though the *cage* be broke, the *bird* is flowne  
To *heauen* her proper and securer home :  
Where 'mongst a quire of *Saints*, and *Cherubins*,  
Of *Angels*, *Thrones*, and *Seraphins*, she sings  
Those sacred *Halleluiahs*: *heauen* may boast  
Th' haue got that *Angel* there which we haue left;  
But we shall still complaine, for to vs here,  
A *Saint* is more losse then a *Throne* is ebere.

That *Firmament* of holy fires which we  
Enjoy'd, whilst thou wert, by enjoying thee,  
Lyes now rak't vp in *ashes*, as the light  
Of day, the *Sunne* once gon, is drownd in night.  
But as the *Moone*, sometime, the *Sun* being set,  
Appcares, and we a new (though lesse) light get;  
So though our greatest *lamps* of vertue be,  
By cruell Fate *extinguished*, in thee,  
Yet to adde some fresh oyle to our *saufe* of life,  
Thou hast behinde thee, left a matchless *Wife*:

VVhe

Who hath (since that sad time her Husband die'd)  
Beene woo'd by many, for a second bride:  
But like a chaste religious widdow, she  
Hauing lost her first mate, scornes bigamie.

P.B. meyd Temp.

---

## A Statue erected in memory of Sir Thomas Ouerbury his Wife.

Vpon a Marble fram'd by th' cunningst hand  
In garments green, and orient to behold,  
Like a most louely Virgin let her stand,  
And on her head a crowne of purest gold.  
First, let religion in her hart have place. (spring,  
As th' ground & fountaine whence all vertues  
So that each thought being sanctified by Grace.  
The punishment t'escape, that's due to sinne.  
Let *Beauty* (ioyn'd with modesty) appeare  
*Loues object* in her face; and chastity  
In her faire eyes, brighter then chrystal cleare,  
*Wherin* *love* *mones* *affections*, led shereby.  
In her hands *charity*, and at the right  
The holy Angels *her* *protecting* *bea* *th* *for* *her* *hand*

And at the left Gods mercies shining bright,  
Distributing to each necessitie.  
Let th'earth his riches yeald to her, and more  
The heauens their influence, and by the same  
Vnto the blinde their sight let her restore ;  
Strength'ning the weak, & raising vp the lame,  
Vnder her feete the Diuell and darknesse set,  
Let Pride falle bound in chaines behinde her lye,  
*Base selfe-Love*, not appeare in place, and let  
*Foule-Lust*, and *Enuy* from her presence ffe,  
And on her *Brest*, in golden letters write  
*Heauens best belou'd, earths chieffest delights.*

(Wife,  
He that (in's Choice) would meete with such a  
Must vow virginity and single life.

---

## On Sir Thomas Overbury and his WIFE.

**A**LL right, all wrong befalls me through a Wife,  
A Bad one, gat me Death, a Good one Life.

**G**o  
**A**n

# An Elegy vpon the Death of SIR Thomas Ouerbury Knight, poysoned in the Tower.

Adst thou like other Sirs and Knights of worth,  
Sickned and dide, bin streche one, and laid forth,  
After thy farewell Sermon taken earth,  
And lost no deed to praise thee, but thy birth,  
Thou Ouerbury, by a passe of theirs,  
Thou mightest haue tyded lence in two boares teares,  
Then had we worne the sprigs of memory  
No longer then thy friends did Rosemary;  
Or than the doale was eatting for thy sake,  
And thou hadst sunke in thine owne wine and cake;  
But since it was so ordered and thought fit  
By some who knew thy cruch, and fear'd thy wit,  
Thou shouldest be poison'd; Dear bath done thee grace,  
Rancke thee above the region of thy place,  
For none haue's poyson nam'd, but makes reply  
What Prince was that? what Statesman so did die?  
In this thou hast out-dyde an Elegie,  
Which were too narrow for posterity,  
And thy strong poyson which did seeme to kill,  
Working afresh in some Historians quill,  
Shall now preserue thee longer ere thou rot,  
Then could a Poem mixt with Antidote;

Nor needst thou trust a Herald with thy name,  
That art the voice of Justice and of Fame ;  
Whilst sinne (deserting her owne conscience) strikes  
To pay the vse and interest of lies.

Enough of ryme, and might is please the Law,  
Enough of blood ; for naming lies I saw,  
He that writes more of thee, must write of more,  
Which I affect not ; but referre them ore  
To Tyburne, by whose Art they may define  
What life of man is worth in valuing thine.

---

## On Sir Thomas Querburie.

T Hough dumb, deaf, dead, I cry, I heare, I kill  
This growne a Politician' gainst my will.

F.M.

C2

An

# An Elegy on the late Lord William Howard, Baron of Effingham, dead the tenth of December, 1615.

I Did not know thee, Lord, nor doe I strive  
To winne accessse, or grace, with Lords aliue:  
The dead I scruie, from whence nor faction can  
Mooue me, nor fauour: nor a greater man.  
To whom no vice comends me, nor bribe sent,  
From whom no Penance warnes, nor portion  
To these I dedicate as much of me (spent,  
As I can spare from my owne husbandry:  
And till Ghosts walk, as they were wont to doe,  
I trade for some (and doe those errants too,  
But first I doe enquire, and am assur'd,  
What tryals in their Journeys they endur'd,  
What certainties of Honor & of worth, (forth,  
Their most vnceraike Life-times have bretight  
And whose did least hurt of this small sorte,  
He is my patron, di'd he rich or poore.  
First I will know of Fame (after his peace,  
When Flattery and Envy both doe cease)  
Who rul'd his actions: Reason, or my Lord?  
Did the whole man resile vpon a word,  
A badge of Title, or aboue all chance  
Seem'd he as Ancient as his Cognisance?

Whar did he? acts of mercy, and restraine  
Oppression in himselfe, and in his Traine?  
Was his essentiall Table full as free, as Brownes Bay  
As Boasts and iauitations vse to be?  
Where if his Russet-friend did chance to dine,  
Whether his Satten-man would fill him wine.  
Did he thinke periurie as lou'd a sinne,  
Himselfe forsworne, as if his slauue had beeene?  
Did he seeke Regular pleasures, was he knowne  
Iust Husband of one VVife, and she his owne?  
Did he giue freely without pause, or doubt,  
And read petitions, ere they were worne out?  
Or should his well-deseruing Clyent aske,  
VVould he bestow a Tilting, or a Maske  
To keepe need vertuous? And that done not feare  
VVhat Lady damn'd him for his absence there?  
Did he attend the Court for no mans fall?  
VVore he the ruine of no Hospital?  
And when he did his rich apparrell don,  
Put he no VVidow nor an Orphan on?  
Did he loue simple vertue for the thing,  
The King for no respect but for the King?  
But aboue all, did his Religion waite  
Vpon Gods Thron, or on the chaire of state?  
He that is guilty of no Quere here,  
Out-lasts his Epitaph, out-lives his Heyre.  
But there is none such, none so little bad,  
VVho but this negatiue goodnesse euer had?

Of such a Lord we may expect the birth,  
Hee's rather in the wombe then on the earth.  
And 'twere a Crime in such a publike fate,  
For one to liue well and degenerate:  
And therefore I am angry, whet' a name  
Comes to vpbraid the World like *Effingbam*.  
Nor was it modest in thee to depart  
To thy eternall home, where now thou art;  
Ere thy reproach was ready: or to die,  
Ere custome had prepar'd thy calumny.  
Eight dayes haue past since thou hast paid thy  
To sinne, and not a libell stirring yet, (debt  
Courtiers that scoffe by Patent, silent fit,  
And haue no vse of Slander, or of wit: (tide,  
But (which is monstrous) though against the  
The Water-men haue neither rayld nor lide.  
Of good and bad there's no distinction knewne,  
For in thy prais the good and bad are one.  
It seemes we all are couetous of Fame,  
And hearing what a purchase of good name  
Thou lately mad'st, are carefull to encrease  
Our title by the holding of some lease (cruel  
From thee our Land-lord, and for that th' whole  
Speake now like Tenants ready to renew:  
It were too sad to tell thy pedigree,  
Death hath disordred all, misplacing thee,  
Whilst now thy Herald in his line of heires  
Blots out thy name, & fils the space with teares.  
And

And thus hath cōqu'ring death, or nature rather  
Made thee preposterous ancient to thy Father,  
Who grieues th'art so, and like a glorious light  
Shines ore thy Hearse.

He therefore that would write  
And blaze thee throughly, may at once say all,  
*Here lies the Anchor of our Admirall.*  
Let others write for glory or reward,  
Truth is well paid, when she is sung and heard.

---

*Ad Comitissam Rutlandie.*

**M**Adame, so may my verfes pleasing be,  
So you may laugh at them, and not at me.  
'Tis something to you gladly I would say,  
But how to do't, I cannot find the way.  
I would auoyd the common beaten waies  
To Woman vsed, which are loue or praise :  
As for the first, the little wit I haue,  
Is not yet growne so neere vnto the grane,  
But that I can by that dimme fading light,  
Perceive of what, and vnto whom I write.  
Let such as in a hopelesse witlessse rage,  
Can sigh a quire, and read it to a Page ;  
Such as can make ten Sonnets ere they rest,  
When each is but a great blot at the best :  
Such as do backs of books and windowes fill,  
With their too furious Diamond or quill ;

Such as were well resolu'd to end their daies,  
With a loud laughter blowne beyond the Seas;  
VVho are so mortifide, that they can live  
Contemn'd of all the world, and yet forgive.  
VVrite loue to you: I would not willingly  
Be pointed at in every company,  
As was that little Taylor, who till death,  
VVas hot in loue with *Qu. Elizabeth*,  
And for the last in all my idle daies,  
I neuer yet did living woman praise  
In prose or verse: And when I doe beginne,  
Ile picke some woman out, as full of sinne  
As you are full of vertue, with a soule  
As black, as yours is white: A face as feuale  
As yours is beautifull, for it shall be,  
Out of the rules of Phisiognomie,  
So farre, that I doe feare I must displace  
The Art a little, to let in her face:  
It shall at least foure faces be below  
The devils; and her parched corps shall show,  
In her loole skin, as if some sprite she were,  
Kept in a bag by some great Coniurer:  
Her breath shall be as horrible and vild,  
As eu'ry word you speake is sweete and childe,  
It shall be such a one, as will not be  
Cover'd with any Art or policie.  
But let her take all powders, fumes, and drinke,  
She shall make nothing but a dearer stinke.

She

She shall haue such a foot, and such a nose,  
As will not stand in any thing but prose:  
If I bestow my praise vpon such,  
Tis Charity and I shall merit much.  
My praise will come to her like a full boule,  
Bestow'd at most need on a thirsty soule;  
Where if I sing your praises in my Ryme,  
I lose my Inke, my Paper, and my time;  
And nothing adde to your o'reflowing storey;  
And tel you nought but what you knew before.  
Nor do the vertuous minded (which I sware,  
Madame, I thinke you are) endure to hear  
Their own perfections into questions brought,  
But stop their Eares at them; for if I thought ha  
You tooke a pride to haue your vertues known,  
Pardon me, Madame, I should think them none.  
To what a length is this strange letter growne,  
In seeking of a subiect, yet finds none?  
But your braue thoughts, which I much respect,  
Aboue your glorious Titles, shall accept.  
These harsh disorder'd Lines, I shall rec long:  
Dresse vp your vertues new, in a new song;  
Yet far from all base praise and flattery,  
Although I know what ere my Verses be,  
They will like the most fertile flatt'rie show,  
If I write truth, and make the subiect you.

# An Elegie on the Death of the L A D Y Rusland.

May forget to drinke, to eate, to sleepe,  
Remeinbring thee, but when I do, to weepe  
I awel weigh'd lines, that men shal at thy hearsē  
Envie the sorrow, which broght forth my verse;  
May my dull vnderstanding haue the might,  
Only to know her last was yesternight?  
Rusland the faire is dead, or if to heare  
The name of Sidney will more force a teare,  
Tis she that is so dead; and yet there be  
Some more aliue professe not poetrie;  
The Statesmen and the Lawyers of our time  
Haue businesse still, yet doe it not in rime:  
Can she be dead, and can there be of those  
That are so dull, to say their prayers in prose?  
It is three daies since she did feele Deaths hand,  
And yet this Isle not call the Poets Land?  
Hath this no new ones made, and are the old  
At such an needfull time as this growne cold?  
They all say they would faine, but yet they plead  
They cannot write, because their Muse is dead.  
Heare me then speak which will take no excuse,  
Sorrow can make a verse without a Muse.

Why

Why didst thou die so soone? O pardon me,  
I know, it was the longest life to thee,  
That ere with modesty was cald a span,  
Since the Almighty left to striue with man;  
Mankind is sent to sorrow; and thou hast  
More of the busines which thou cam'st for past,  
Then all those aged Women which yet quicke  
Hane quite out-liu'd their owne Arithmeticke.  
As soone as thou couldst apprehend a griefe,  
There were enow to meete thee, and the chiefe  
Blessing of women; marriage was to thee  
Nought but a sacrament of Miserie:  
For whom thou hadst, if we may trust to Fame,  
Could nothing change about thee, but thy name  
A name which who (that were again to doo't)  
Would change without a thouſad ioyes to boote:  
In all things else: thou rather ledſt a life  
Like a betrothed Virgin then a Wife.  
But yet I would haue cald thy Fortune kind,  
If it had onely tride the settled minde,  
With present croſſes; Not the loathed thought  
Of worse to come, or past, then might haue  
Thy best remembrance to haue cast an eie (wroght  
Backe with de light vpon thine infancie:  
But thou hadſt ere thou knewit the vſe of teares  
Sorrow laid vp against thou comſt to yeeres,  
Ere thou wert able, who thou wert to tell,  
By a ſad warre thy noble Father fell.

In

In a dill clime which did not vnderstand  
What twas to venture him, to saue a Land;  
He left two children, who for vertue, wit,  
Beauty, were lou'd of all; Thee and his wit;  
Two was too few, yct death hath from vs took  
Thee, a more faultlesse issue, then his Booke,  
Which now the onely liuing thing we haue  
From him, wee'l see, shall never finde a graue  
As thou hast done: alas, would it might be,  
That booke's their Sexes had as well as we,  
That we might see this married to the worth,  
And many Poems like it selfe bring forth:  
But this vaine wish Divinity controules,  
For neither to the Angels, nor to soules,  
Nor any thing he meant should euer liue,  
Did the wise God of Nature sexes giue;  
Then with his euerlasting worke alone  
We must content our selues since she is gone;  
Gone like the day thou dyed'st vpon, and we  
May call that backe againe as soone as thee. (all  
Who should haue lookt to this, where were you  
That doe your selues, the helpe of Nature call  
*Physicians?* I acknowledge you were there  
To sell such words as one in health would heare:  
So dyde she: Curst be he who shall defend  
Your Art of halting Nature to an end.  
In this you shew'd that Physicke can but be  
At best, an Art, to cure your pouertie.

Y'are

Yare many of you Impostors, and doe giue  
To sicke men potions that your felues may liue.  
He that hath surfeited, and cannot eate,  
Must haue a med'cine to procure you meate,  
And that's the deepest ground of all your skill,  
Vnlesse it be some knowledge how to kill.  
Sorrow and madnesse make my verses flow  
Crosse to my vnderstanding. For I know  
You can doe wonders; euery day I meete  
The loofer sort of people in the street  
From desperate diseases freed, and why  
Restore you them, and suffer her to dye?  
Why should the State allow you Colledges,  
Pensions for Lectures, and Anatomies?  
If all your potions, vomits, letting blood,  
Can onely cure the bad, and not the good?  
Which onely they can doe, and I will shew  
The hidden reason why, you did not know  
The way to cure her. You beleau'd her blood  
Ran in such courses as you vnderstood,  
By Lectures you beleau'd her Arteries  
Grew as they doe in your Anatomies,  
Forgetting that the State allowes you none,  
But only whores and theeues to practise on:  
And euery passage about them. I am sure  
You vnderstood, and onely them can cure,  
Which is the cause that both —  
Are noted for enjoying so long liues.

But noble blood treads in too strange a path  
For your ill-get Experiencē; and hath  
Another way of cure. If you haue seene  
*Penslope* dissected, or the Queene  
Of *Sheba*, then you might haue found a way  
To haue preserued from that fatall day.  
As tis. You haue but made her sooner bleſt,  
By sending her to heauen, where let her rest.

I will not hurt the peace which shēe should  
By longer looking in her quiet graue. (haue,

FINIS.



## THE METHOD.

First, of Marriage, and the effect thereof; Children. Then of his country, Lust; then for his choice, first, his opinion negatively, what should not be: the First, causes of it, that is, neither Beauty, Birth, nor Portion. Then affirmative, what should be, of which kind there are four: Goodnesse, Knowledge, Discretion, and as a second thing, Beauty. The first only absolutely good; the other being built upon the first, doe likewise become so. Then the application of that woman by love to himself, which makes her a Wife. And lastly, the only condition of a Wife, Fitness.

## A WIFE.

Each Woman is a briefe of Womankind,  
And doth in little eu'en as much containe,  
As, in one Day and Night, all life we find,  
Of either, More, is but the same againe:  
God fram'd Her so, that to her Husband She,  
As Eve, should all the world of woman be.

So

## WIFE.

So fram'd he Both, that neither power he gue  
Vse of themselues, but by exchange to take:  
Whence in their face, the Fair no pleasure have,  
But by restas of what thence other take.

Our Lips in their owne Kisse no pleasure finde,  
Toward their proper Face, our eies are blind.

So God in *Eue* did perfect Man, begun;  
Till then, in vaine much of himselfe he had,  
In *Adam*, God created onely one,  
*Eue* & the world to come, in *Eue* he made. (straies,  
We are two halves: whiles each from other  
Both barren are, Joind, both their like can raise.

At first, both Sexes were in *Man* combinado,  
*Man*, *Soe-Man* did in his body breed;  
*Adam* was *Eues*, *Eue* Mother of Mankinde,  
*Eue* from *Live-flesh*, *Man* did from *Dust* proceed  
One, thus made two, *Marriage* doth re-vnise,  
And makes them but both one *Hermaprodite*.

*Man*

## A WIFE.

---

Man did but the well-being of this life  
From Woman take ; her Being shce from Man :  
And therefore Eve created was a Wife,  
And at the end of all her Sex, began :

Marriage their object is : their Being then,  
And now Perfection, they receive from Men.

Marriage ; to all whose ioyes two parties be,  
And doubled are by being parted so,  
Wherein the very ~~Art~~ is Chastitie,  
Whereby two soules into one Body go.

Which makes two, one : while here they living be  
And after death in their posterity.

God to each Man a prynce Woman gaue,  
That in that Center his desires might stint,  
That he a comfort like himselfe might haue,  
And that on her his like he might imprint.

Double is Womans vse, part of their end,  
Doth on this Age, part on the next depend.

## A WIFE.

In the Degrees, high rather, be she plast,  
Of Nature, then of Art, and Policy :  
Genery is but a relique of time past :  
And Loue doth only but the present see; (same)  
Things were first made, then words: she were the  
With, or without, that title or that name.

As for ( the oddes of Sexes) Portion,  
Nor will I shun it, nor may aime it make ;  
Birth, Beauty, Wealth, nothing worth alone,  
All these I would for *good additions* take,  
Nor for *Good parts*; those two are ill combin'd,  
Whom, any thir'd thing frō themselves hath ioin'd.

Rather then these the obiect of my *Loue*,  
Let it be *Good*; when these with vertue go,  
They ( in themselves *indifferent*) vertues proue,  
For *Good* (like fire) turnes all things to be so.  
*Gods Image* in Her *Soule*, O let me place  
My *Loue* vpon! not *Adams* in her *Face*.

*Good*

# A WIFE.

---

Good, is a fairer attribute then White,  
Tis the ~~mondes~~ Beauty keeps the other sweete ;  
That's not still one, nor mortall with the light,  
Nor glosse, nor painting can it counterfeit :  
Nor doth it raise desires, which euer tend  
At once, to their perfection and their end.

By Good I would haue Holy vnderstood,  
So God shee cannot loue, but also mee,  
The Law requires our words and deeds be good,  
Religion euен the Thoughts doth sanctifie :  
As shee is more a Maid that rauisht is,  
Then Shee which onely doth but ~~with amisse~~.

Lust onely by Religion is withstande,  
Lusts object is aliue, his strength within ;  
Mortality resists but in cold blood ;  
Respect of Credit feareth shame, not sin.

But no place darke enough for such offence

She findes, that's ~~match~~, by her owne concienc.

## A WIFE.

---

But Physieke for our *lust* their bodies be,  
But matter fit to shew our loue vpon :  
But onely *shells* for our *povertie*,  
Their soules were giu'n left men should be alone ;  
For but the *Soules Interpreters, words be,*  
Without which *Bodies* are no company.

That *goodly frame* we see of flesh and blood,  
Their *fashion* is not *weight* ; it is I say  
But their *Lay-part* ; but well disgested food ;  
This but twixt *Dust*, and *Dust*, lifes middle way :  
The worth of it is nothing that is *seen*,  
But only that it holds a *Soule* within.

And all the carnall *Beauty* of my VVife,  
Is but skin-deepe, but to *two senses* knowne ;  
Short cuen of pictures, shorter liu'd the Life,  
And yet the *loue* suruiues, that's built thereon :  
For our *Imagination* is too high,  
For *Bodies* when they meet, to satisfie.

All

## A WIFE.

---

All Shapes, all Colours, are alike in *Night*,  
Nor doth our *Touch* distinguish *foule* or *faire* ;  
But mans *imagination*, and his *sight*,  
And those, but the first weake; by *Custome* are  
*Both* made alike, which differed at first *view* ;  
Nor can that difference *absence* much renew.

Nor can that *Beauty*, lying in the *Face*,  
But *merely* by *imagination* be  
*Enjoy'd* by vs, in an *inferior place*.  
Nor can that *Beauty* by *enjoying* me  
Make *ours* become; so our *desire* growes tame,  
We changed are, but it remaines the same.

*Birth*, lesse then *Beauty*, shall my reason blinde,  
*Her Birth* goes to my *Children*, not to me ;  
Rather had I that *active* *Gentrie* finde,  
*Vertue*, then *passiue* from her *Ancestry* ;  
Rather in *her alone* one vertute see,  
Then all the rest dead in her *Pedigree*.

## A WIFE.

---

We fill but *part of time*, and cannot dye,  
Till we the world a fresh supply haue lent.  
*Children* are Bodies sole *Eternity*;  
*Nature* is *Gods*, *Art* is *mans* instrument.

Now all *mans* *Art* but only dead things makes,  
But herein *man* in things of *life* partakes.

For wandring *Lust*; I know tis infinite,  
It still *begins*, and addes not more to more.  
The *guilt* is euerlasting, the *delight*,  
*This* instant doth not feele, of *that* before.

The *taste* of it is onely in the *Sense*,  
The *operation* in the *Conscience*.

Woman is not *Lusts* bounds, but *Woman-kind*;  
*One* is *Loues number*: who from that doth fall,  
Hath lost his hold, and no *new rest* shall finde;  
*Vice* hath no meane, but not to be at all.

A *Wife* is that *enough*, *Lust* cannot finde;  
For *Lust* is still with *want*, or *too much*, *pinde*.

Bate

# A WIFE.

---

Bate *lust* the Sin, my share is cu'a with his,  
For *Not to lust*, and to *Enjoy* is one :  
And more or lesse past, *equall Nothing* is ;  
I still hate *one*, *Lust one at once*, alone :

And though the woman often changed be,  
Ye Hee's the same without variety.

*Marriage* our *lust* (as twere with fuell fire)  
Doth, with a medicine of the *same*, allay ;  
And nor *forbid*, but *rectifie* desire.

*My selfe* I cannot chuse, *my wife* I may :  
And in the *choise* of *Her*, it much doth lye,  
To mend *my selfe* in *my posterity*.

Or rather let me *Loue*, then *be in loue* ;  
So let me chuse, as *Wife* and *Friend* to finde,  
Let me forget her *Sex*, when I *approoue* :  
*Beasts* likenesse lies in *shape*, but *ours* in *minde* :  
Our *Soules* na *Sexes* haue, their *Loue* is cleane,  
No *Sex*, both in the *better part* are *women*.

# PROSPERITY

## A WIFE.

Then may I trust her Body with her mind,  
And, thereupon secure neede never know  
The pangs of *Jealousie*: and *Lone* doth find  
More paine to doubt her false, then know her so:  
For *Patience* is, of euils that are knowne,  
The certaine Remedy; but *Doubt* hath none.

And be that thought *once* stirr'd, twill never die:  
Nor will the griefe more milde by custome proue,  
Nor yet *Amendment* can it satisfie.  
The *Anguish* more or leffe, is *as our lone*;  
This misterie doth *Jealousie* ensue,  
That we may proue her *false*, but cannot *True*.

*Suspicion* may the will of *Lust* restraine,  
But *God* preuents from hauing such a *will*;  
A *Wife* that's *Good*, doth *Chast* and *more* contains,  
For *Chast* is but an *Affinenesse* from ill:  
And in a *Wife* that's *Bad*, although the *best*  
Of qualities; yet in a *Good* the *last*.

To

# A WIFE.

To beare the meanes is Care, not Jealousie;  
Some *lawfull* things to be auoyded are,  
When they *occasion* of *unlawfull* bee:  
Lust ere it harts, is best descryd afarre:  
Lust is a sinne of *two*; hee that is sure  
Of *euer* part, may be of *both* secure.

Give me next *Good*, an *understanding Wife*,  
By Nature *wise*, not *Learned* by much *Art*,  
Some *Knowledge* on Her side, will all my life  
More scope of *conuersation* impart:  
Besides her inborne *virtue* fortifie.  
They are most firmly good, that best know why.

A *passive understanding* to conceiue,  
And *judgement* to discerne, I wish to finde:  
Beyond that, all as *hazardous* I leaue;  
*Learning* and *pregnant wis* in woman-kind,  
What it findes malleable, makes *fraile*,  
And doth not adde more *ballast*, but *more saile*.

*Domestike*

## A WIFE.

Where *goodnesse* failes, twixt ill and ill *that* stands:  
Whence tis, that *women* though they weaker be,  
And their desire mores strong, yet on their hands  
The *Chasitie* of *men* doth often lye:

*Lust* would more common be then any one,  
Could it as other sinnes be done *alone*.

All these *good parts* a *Perfect woman* make:  
Add *Loue* to me, they make a *Perfect Wife*:  
Without her *Loue*, Her *Beauty* should I take,  
As that of *Pictures*; dead; That giues it life:

Till then Her *Beauty* like the Sun doth shine  
Alike to all; That makes it, ohely *mine*.

And of that *Loue*, let *Reason* *Father* be,  
And *Passion* *Mother*; let it from the one  
His *Being* take, the other his *Degree*;  
Selfe-loue (which second Loues hath built vpon)  
Will make me (if not *Her*) her loue respect;  
No man but faours his owne worths effect.

As

# A WIFE.

---

As Good and wise ; so be shee Fit for mee,  
That is, To will, and Not to will the same,  
My Wife is my Adopted selfe, and shee  
As Me, so what I loue, to Loue must frame.

For when by Marriage both in one concurre,  
V Voman conuerts to man, not man to her.

FINIS.

---

## The Aushours Epitaph,

written by himselfe.

THE Span of my daies measur'd, beore I rest,  
That is my body, but my soule his guest,  
Is hence ascended: whither, neither Time,  
Nor Faith, nor Hope, but onely Loue can clime;  
Where being now enlightened, Shec doth know  
The Truth of all men argue of below :

Onely this dust doth here in pawne remaine,  
That, when the world dissolues, she come againe.

# A WIFE.

So faire at least let me imagine Her ;  
That thought to me, is Truth : opinion  
Cannot in matter of opinion erre ;  
With no eyes shall I see her but mine owne.

And as my *Fancy Her* conceiuers to be,  
Euen such my Senses both, doe *Feele* and *See* :

The *Face* we may the seat of *Beauty* call, —  
In it the relish of the rest doth lye,  
Nay ev'n a figure of the *Mind* withall :  
And of the *Face*, the *Life* moues in the *Eye* ;

No things else, being two so like we see,  
So like, that they, two but in number, be.

*Beauty* in decent *shape*, and *Colours* lies.  
*Colours* the matter are, and *shape* the *Soule* ;  
The *Soule*, which from no single part doth rise,  
But from the iust proportion of the *whole*,

And is a sincere *spirituall harmony*,  
Of every part united in the *Eye*.

Locke

## A WIFE,

---

*Lone* is a kinde of *Superstition*,  
Which feares the *Idoll* which it selfe hath fram'd:  
*Lust* a *Desire*, which rather from his *owne*  
*Temper*, then from the *objiect* is inflam'd:  
*Beauty* is *Loues objiect*; *Woman Lust's* to *gaine*;  
*Loue*, *Loue Desires*; *Lust*, onely to *straine*.

No circumstance doth *Beauty* beautifie,  
Like *gracfull fashion*, native *Comeliness*.  
Nay eu'n gets pardon for *Deformity*;  
*Art* cannot beget, but may *increase*;  
When *Nature* had fixt *Beauty*, *perfect* made,  
Something shew left for *Motion* to adde.

But let that *Fashion* more to *modestie*,  
*Tend*, then *Affurance*: *Modestie* doth set  
The face in her iust place, from *Passions* free,  
Tis both the *Mindes*, and *Bodies* *beautie* met;  
But *Modestie* no *virtue* can we see;  
That is the faces onely *Chastity*.

Where

## A WIFE.

---

Domestike Charge doth best that Sex befit,  
Contiguous busynesse; so to fixe the Minde,  
That Leysure space for Fancies not admit:  
Their Leysure 'tis corrupteth ~~woman-kind~~:  
Else, being plac'd from many vices free,  
They had to Heau'n a shorter cut then we.

Bookes are a part of mans prerogatiue,  
In formall Inke they Thoughts and Voyces hold,  
That we to them our solitude may giue,  
And make Time-present: trauell that of old.  
Our life, Fam: peeceth longer at the end,  
And Bookes it farther backward do extend,

As good, and knowing let her be Discreete,  
That, to the others weight, doth Fashion bring;  
Discretion doth consider what is Fitt,  
Goodnesse but what is lawfull; but the Thing,  
Not Circumstances; Learning is and wit,  
In men, but curious folly without it.

To

# A WIFE.

---

To keepe their Name, when 'tis in others hands,  
*Discretion* askes ; their *Credit* is by farre  
More fraile then *They* : on likelihoods it stands,  
And hard to be disprou'd, *Lusts* *slanders* are.

Their *Carriage*, not their *Chastity* alone,  
Must keepe their *Name* chaste from *suspition*.

Womans *Behaviour* is a surer barre  
Then is their *No: That* fairely doth *deny*,  
VVithout *denying* ; thereby kept they are  
Safe eu'n from *Hope*; in part to blame is shee,  
Which hath *without consent* bin only tride;  
He comes *too neare*, that comes to be *denide*.

Now since a *Woman* wee to *marry* are,  
A *Soule* and *Body*, not a *Soule* alone,  
When one is *Good*, then be the other *Faire*;  
*Beauty* is *Health* and *Beauty*, both in one;  
Be she so faire, as change can yeeld no gaine;  
So faire, as she most *Woman* else containe.



# Characters.

OR,

*Wittie descriptions of the properties of sundry persons.*

## A good Woman.



Good Woman is a comfort, like a man. Shee  
lacks of him nothing but  
heat. Thence is her sweet-  
nesse of disposition which  
meetes his stoutnesse  
more plisgly ; so wooll meets  
Iron easier then Iron, and turns

# Characters.

resisting into embracing. Her greatest learning is religion, and her thoughts are on her owne Sex, or on men, without casting the difference. *D. honestie* never comes nearer then her eares, and then wonder stopps it out, and saues vertue the labour. Shee leavies the neat youth, telling his *lushious* tales, and puts backe the *Scruing-mans* putting forward, with a frowne: yet her kindnes is free enough to bee seen, for it hath no guilt about it: and her mirth is cleare, that you may looke through it, into vertue, but not beyond. She hath not behaviour at a certaine, but makes it to her occasion. She hath so much knowledge as to loue it; and if she haue it not at home, shee will fetch it, for this sometimes in a pleasant discontent shee dares chide her Sex, though she vse it never the woffe. Shee is much within, and frames outward things to her minde, not her minde to them. She weares good cloathes, but never better; for shee findes no degrēe beyond *Decencie*. Shee hath a content o f her

# Characters.

her owne, and so seekes not an husband, but findes him. She is indeed most, but not much of description, for shee is delicate and one, and hath not the variety of ill. Now she is giuen fresh and alire to a Husband; and shee doth nothing more then love him, for shee takes him to that purpose. So his good becomes the busynesse of her actions, and shee doth her selfe kindnesse vpon him. After this her chiefeſt vertue is a good husband. For

**She is Her**. ~~Shee is her selfe, and her selfe is her~~

~~Shee is her selfe, and her selfe is her~~

~~Shee is her selfe, and her selfe is her~~

~~Shee is her selfe, and her selfe is her~~

~~Shee is her selfe, and her selfe is her~~

**A Very Woman** is a dow-bak't man; or a She meant well towards man, but fell two bowes short, strength and understanding. Her vertue is the hedge, **Modesty**, that keepes a man from climbing ouer into her faults. Shee simpers as if shee had no teeth but lips; and she diuides her eyes, and keepes halfe for

# Characters.

her selfe, and giues the other to her near  
Youth. Being set downe, shee casts her  
face into a platforme, which dureth the  
meale, & is taken away with the vorder.  
Her draught reacheth to good manners,  
not to thirst, and it is a part of their my-  
stery not to professe hunger ; but *Nature*  
takes her in priuate and stretcheth her  
upon meat. Shee is *Marriageable* and  
*Ferresteene* at once ; and after shee doth  
not live, but tarry. Shee reads over her  
face euery morning, and sometimes  
blots out pale, and writes red. She thinks  
she is faire, though many times her opi-  
nion goes alone, and she loves her glasse,  
and the Knight of the Sunne for lying.  
She is hid away all but her face, & that's  
hang'd about with toyes and deuices,  
like the signe of a Tauerne, to draw  
*Strangers*. If shee shew more, shee pre-  
vents desire, and by too free giuing,  
leaues no *Gift*. Shee may escape from  
the Seruing-man, but not from the  
Chamber-maide. Shee commits with  
her cares for certaine : after that shee  
may

# Characters.

may goe for a maide, but she hath beeene  
lyen with, in her vnderstanding. Her  
*Philosophy*, is a seeming neglect of thofe,  
that be too good for her. Shee's a youn-  
ger brother for her portion, but not for  
her portion for wit, that comes from her  
in a treble, which is still too bigge for  
it; yet her *Ymitie* feldome matcheth  
her, with one of her owne degree, for  
then ſhee will beget another creature a  
begger, and commonly, if ſhe marry  
better ſhe marries worse. She gets much  
by the ſimplicity of her *Sutor*, and for  
a iest, laughs at him without one. Thus  
ſhee dresses a husband for he ſelfe, and  
after takes him for his patience, and the  
Land adioyning, yee may ſee it; in a  
Seruing-mans fresh *Naperie*, and his  
Leg ſteps into an vndeſtownde ſtocking.  
I neede not ſpeakē of his *Garters*, the  
taſſell ſhewes it ſelfe. If ſhee loue, ſhe  
loues not the Man, but the beſt of him.  
Shee is *Salmons* cruell creature, and a  
mans walking conſumption: euery can-  
dle ſhe giues him, is a purge. Her chiefe

# Characters.

commendation is, shee brings a man to  
repentance!

## Her next part.

Her lightnesse gets her to swim at top of the table, where her wrie little finges bewraies *carving*; her neighbors at the latter end know they are welcome, and for that purpose she quenchieth her thirst. She travells to and among, and so becomes a woman of good entertainment, for all the follie in the Country comes in cleane Linnen to visit her: she breaks to them her grieve in suger-cakes, and receiuers from their mouches in ex-change many stories that conclude to no purpose. Her eldest Son is like her how-soeuer, and that dispraiseth him best: her vtmost drift is to turne him Foole, which commonly shee obtaines at the yeres of discretion. She takes a journey sometimes to her Neeches house, but neuer thinkes beyond London. Her *Deration* is good clothe, they carry her to Church, expresse their stiffe and fashi-

# Characters.

on, and are silent if she be more devout, she lifts vp a certain number of eyes, in stead of prayers, and takes the Sermon, and measures out a nap by it, just as long. Shee sends Religion afore to *Sixtie*, where she never ouertakes it, or drives it before her againe: Her most necessary instruments are a *wat'ring Gentle-woman*, and a *Chamber-maide*; thee weares her Gentlewoman stil, but most often leaues the other in her Chamber window. She hath a little *Kennell* in her lap, and shee smels the sweeter for it. The vtmost reach of her *Providence*, is the fatnesse of a Capon, and her greatest enuy, is the next Gentlewoman's better Gowne. Her most commendable skill, is to make her Husband fustian beare her Yeluet. This she doth many times ouer, and then is deliuered to old Age and a Chaire; where every body leaves her.

# Characters.

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## *A dissimbler*

I San essence needing a double definiti-  
on, for he is not that he appeares. Vn-  
to the eye he is pleasing, vnto the eare he  
is harsh, but vnto the vnderstanding in-  
tricate, and full of windings : hee is the  
*prima materia*, and his intents giue him  
forme, hec dyeth his meanes and his  
meaning into two colors, he baits craft  
with humility, and his countenance is  
the pictur of the present disposition. He  
wins not by battery, but vndermining,  
and his racking is smoothing. He allures,  
is not allur'd by his affections, for they  
are the breakers of his obseruation. He  
knowes passion onely by sufferance, and  
resisteth by obeying. He makes his time  
an accomptant to his meaory, and of  
the humors of men weaues a net for oc-  
casyon : the inquisitor must looke thoro-  
row his iudgement, for to the cyc onely  
he is not visible.

# Characters.

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## A Courtier

TO all mens thinking is a man, and to most men the finest: all things else are defined by the vnderstanding, but this by the sences; but his surest marke is, that hee is to bee found onely about Princes. Hee smels; and putteth away much of his iudgement about the situation of his clothes. He knowes no man that is not generally knowne. His wit, like the *Marigold*, openeth with the *Sun*, and therefore he riseth not before ten of the clocke. He puts more confidence in his words than meaning, and more in his pronunciation than his words. *Occasion* is his *Cupid*, and he hath but one receipt of making loue. He followes nothing but inconstancy, admires nothing but beauty, honors nothing but fortune. Loues nothings. The sustenance of his discourse is *Newes*, and his censure like a shot depends vpon the charging. Hee

is not, if he be out of Court, but fish-like breathes destruction, if out of his element. Neither his motion, or aspect are regular, but hee moues by the vpper *Spheares*, and is the reflection of higher substances.

If you find him not here, you shall in *Pauls*, with a picke tooth in his Hat, a cape cloake, and a long stocking.

---

### *A Golden Ass*

IS a young thing, whose Father went to the Diuell; he is followed like a salt bitch, and limb'd by him that gets vp first; his disposition is cut, and knaues rent him like Tenter-hookes; hee is as blind as his mother, and swallowes flatterers for friends. He is high in his owne imagination; but that imagination is as a stone, that is raised by violence, descends naturally. When he goes, he looks who lookes: if he finds not good store of vailers,

# Characters.

vailers, hee comes home stiffe and seer,  
vntill hee be new oyled and watered by  
his husbandmen. Wheresoever he cates,  
he hath an officer, to warne men not to  
talke out of his element, and his owne is  
exceeding sensible, because it is sensuall;  
but hee cannot exchange a peece of rea-  
son, though he can a peece of gold. He  
is naught pluckt, for his feathers are his  
beauty, and more then his beauty; they  
are his discretion, his countenance, his  
All. Hee is now at an end, for hee hath  
had the Wolfe of vaine glory, which he  
fed, vntill himselfe became the food.

---

## A Flatterer

---

*Is the shadow of a Foole.* Hee is a good  
woodw-man, for he singlēth out none  
but the wealthy. His carriage is euer of  
the colour of his patient; and for his  
sake hee will haue or weare a wrye necke.  
Hee dispraiseth nothing but povertie,  
and

# Characters:

and small drinke, and praiseth his grace of making water. Hee selleth himselfe, with reckoning his great Friends, and teacheth the present, how to winne his praises by reciting the other gifts: hee is ready for all imployments, but especially before Dinner, for his courage and his stomacke go together. He will play any vpon his countenance, and where hee cannot be admitted for a counsller, hee will serue as a foole. He frequents the Court of Wards and Ordinaries, and fits these guests of *Toga virilis*, with wines or whores. He entreth young men into acquaintance with debt-booke. In a word, hee is the impression of the last term, and will be so, vntill the comming of a new terme or termes.

---

## An ignorant Glory-hunter

IS an *insectum animal*; for hee is the maggot of opinion, his behauour is another thing from himselfe, and is

# Characters.

glewed, and but set on. He entertaines men with repetitions, and returnes them their owne words. He is ignorant of nothing, no not of those things, where ignorance is the lesser shame. He gets the names of good wits, and vters them for his companions. He confesseth vices that he is guiltie of, if they be in fashion ? & dares not salute a man in old clothes, or out of fashion. There is not a publike assembly without him, and he will take any paines for an acquaintance there. In any shew hee will be one, though he be but a whiffler, or a torch-beater; and beares downe strangers with the story of his actions. He handles nothing that is not rare , and defends his wardrobe, diet, and all customes, with entituling their beginning's from princes , great Souldiers, and strange Natioms. He dares speake more then he vnderstands, and aduentures his words with out the releefe of any seconds. He relates battels, and skirmishes, as from an eye witnesse, when his eyes theuishly beguiled a bal-  
lad

# Characters.

lad of them. In a word, to make sūre of admiration, he will not let himselfe vnderstand himselfe, but ho es fame and opinion will be the Readers of his Riddles.

---

## A Timist

**T**IS a noun Adiectiue of the present tense: He hath no more of a conscience then Feare, and his religion is not his but the Princes. He reverenceth a Courtiers Seruants seruant. Is first his own Slaue, and then whosoever looketh big; when he gives he curseth, and when he selis he worships. Hee reades the statutes in his Chamber, and weareſ the Bible in the streeces: he never praiseth any, but before themſelues or friends: and mislikes no great mans actions during his life. His new-yeeres gifts are ready at *Albatoras*, and the ſute he meant to meditate before them. He pleaseth the children of

# Chāracters.

great men, and promiseth to adopt them; and his curtesie extends it selfe euen to the stable. Hee straines to talke wisely, and his modesty would serue a Bride. He is grāuity from the head to the foot; but not from the head to the heart: you may finde what place he affecteth, for he creepes as neere it as may be, and as passionately courts it; if at any time his hopes be affected, hee swelleth with them; and they burst out too good for the vessell. In a word, he danceth to the tyme of fortune, and studies for nothing but to keepe time.

---

## An Amorist

IS a certaine blasted or planet-strooken, and is the Dog that leades blinde *Cupid*; when hee is at the best, his fashion exceeds the worth of his weight. He is neuer without verses, and muske comfete; and sighs to the hazzard of his button

tons ; his eyes are all whit, either to  
weare the liuerie of his mistris com-  
plexion, or to keepe *Cupid* from hitting  
the blacke. He fights with passion, and  
loseth much of his blood by his wea-  
pon ; dreames, thence his palenesse.  
His armes are carelesly vsed, as if their  
best vse was nothing but embracements.  
He is vntrust, vnburned and vngartered,  
not out of carelesse, but care; his far-  
thest end being but going to bed. Some  
times he wraps his petition in neatnesse,  
but he goeth not alone; for the he makes  
some other qualitie moralize his affecti-  
on, and his trimnesse is the grace of that  
grace. Her fauour lifts him vp, as the Sun  
moisture ; when she disfauours, vnable  
to hold that happiness, it falles downe  
in teares; his fingers are his Orators, and  
hee expresseth much of himselfe vpon  
some instrument. He answeres not, or  
not to the purpose; and no maruell, for  
he is not at home. He scotcheth time  
with dancing with his Mistris, taking vp  
eher gloue, and wearing her feather;

he

# Characters.

hee is confinde to her colour, and dares not passe out of the circuit of her memory. His imagination is a foole, and it goeth in a pyde-coat of red and white: shortly, he is translated out of a man into folly; his imagination is the glasse of lust, and himselfe the traitor to his own discretion.

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## *An Affectate Traueller*

IS a speaking fashion; hee hath taken paines to be ridiculous, and hath seen more then he hath perceiued. His Attire speakes *French* or *Italian*, & his gate cries, *Bebold me*. Hee censures all things by countenances, and shrugs, and speakes his owne language with shame and lipping: he will choake, rather then confesse *Beere* good drinke; and his pick-tooth is a maine part of his behauour. Hee chuseth rather to be counted a *Spie*, than not a *Politician*: and maintaines his reputati-

## Characters.

on by naming great men familiarly. He chuseth rather to tell lies, then not wonders, and talkes with men singly: his discourse sounds big, but meanes nothing: & his boy is bound to admire him howsoever. He comes still from great Personages, but goes with mean. Hee takes occasion to shew jewels giuen him in regard of his vertue, that were bought in S. *Martines*: and not long after hauing with a *Mountbanks* method, pronounced them worth thousands, impawneth them for a few shillings. Vpon festiuall dayes he goes to Court, & salutes without resaluting: at night in an Ordinary he canuasseth the businesse in hand, and seems as conuersant with all intents and plots as if he begot them. His extraordinary account of men is, first to tell the ends of all matters of consequence, and then to borrow money of them; he offers courtesies, to shew them, rather then himselfe humble. Hee disdaines all things aboue his reach, and preferr eth all Countries before his owne. He im-  
puteth

# Characters.

puteth his want and pouerty to the ignorance of the time , not his owne vniworthiness:and concludes his discourse with halfe a period, or a word, & leaues the rest to imagination. In a word , his religion is fashion , and both body & soule are gouerned by fame , hee loues most voices aboue truth.

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## *A Wiseman*

IS the truth of the true definition of man, that is, a reasonable creature. His disposition alters,hee alters not. Hee hides himselfe with the attire of the vulgar; and in indifferent things is content to be gouerned by them. He lookes according to nature, so goes his behavior. His mind enjoyes a continuall smoothnesse:so commeth it, that his consideration is alwaies at home. He endures the faults of all men silently , except his friends, and to them he is the mirrour of

## Character.

their actions; by this meaues, his peace commeth not from Fortune, but himselfe. He is cunning in men, not to surprize, but keepe his owne, and beates off their ill affected humours, no otherwise than if they were flyes. He chuseth not friends by the Subsidy-book, and is not luxurious after acquaintance. He mainaines the strength of his body, not by delicates, but temperance; and his minde, by giuing it preheminence ouer his body. He vnderstands things, not by their forme, but qualities; and his comparissons intend not to excuse, but to prouoke him higher. He is not subiect to casuallities; for Fortune hath nothing to do with the mind, except those drowned in the body: but hee hath diuided his soule from the case of his soule, whose weaknesse hee assits no otherwise than commiseratiuely, not that it is his, but that it is. He is thus, and will be thus: and liues subiect neither to time nor his frailties; the seruant of vertue, and by vertue; the friend of the highest.

# Characters.

## A Noble Spirit.

**H**Ath surueied and fortified his disposition, and converts all occurrents into experience, betweene which experience and his reason, there is mariage; the issue are his actions. He circuitis his intents, & seeth the end before he shot. Men are the instruments of his Art, and there is no man without his vse: occasio incites him, none enticeth him: and he moues by affection, not for affection; he loues glory, scornes shame, and gouerneth and obeyeth with one countenance; for it comes from one consideration. He cals not the variety of the world chances, for his meditation hath trauelled ouer them; and his eye mounted vpon his vnderstanding, seeth them as things vnderneath. He couers hot his body with delicacies, nor excuseth these delicacies by his body, but teacheth it, since it is not able to defend its owne

## Characters,

imbecility to shew or suffer. He licenceth not his weakenesse, to weare Fate, but knowing reason to be no idle gift of Nature, hee is the Steeres-man of his owne destiny. Truth is the Goddesse, and hee takes paines to get her, not to looke like her. He knowes the condition of the world, that he must act one thing like another, and then another. To these he carries his desires, and not his desires him; and sticks not fast by the way (for that contentment is repentance) but knowing the circle of all courses, of all intents, of al things, to haue but one center or period, without all distraction, he hasteth thither & ends there, as his true and naturall element. He doth not contemne Fortune, but not confess her. He is no Gamester of the world (which only complaine & praise her) but being only sensible of the honesty of actions, contemnes a particular profit as the excrement of scum. Vnto the society of men he is a *Sunne*, whose clearenesse directs their steps in a regular motion: when he is

# Characters.

is more particular, hee is the wise mans friend, the example of the indifferent, the medicine of the vicious. Thus time goeth not from him, but with him: and hee feeleth age more by the strength of his soule, than the weakenesse of his body; thus feeleth he no paine, but esteemes all such things as friends, that desire to file off his fetters, and helpe him out of prison.

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## *An Old man*

IS a thing that hath been a man in his daies. Old men are to be known blind-folded: for their talke is as terrible as their resemblance. They praise their own times as vehemently, as if they would sell them. They become wrinckled with frowning and facing youth; they admire their old customes, euen to the eating of red herring, and going wetshod. They cast the thumbe vnder the girdle, Grauitie; and because they can

# Characters.

hardly sinel at all, their Posies are vnder their girdles. They count it an ornament of speech, to close the period with a Cough; and it is venerable (they say) to spend time in wiping their driued beards. Their discourse is vnanswerable, by reason of their obstinacy; their speech is much, though little to the purpose. Truths and lyes passe with an equall affirmation: for their memories feuerall is wonne into one receptacle, and so they come out with one sense. They teach their seruants their duties with as much scorne & tyranny, as some people teach their dogs to fetch. Their enuy is one of their diseases. They put off and on their cloathes, with that certainty, as if they knew their heads would not dire~~g~~ them, and therefore custome should. They take a pride in halting & going stiffly, and therefore their staues are carued and tipped: they trust their attire with much of their grauity; and they dare not goe without a gowne in Summer. Their hats are brushed, to draw mens eyes off from their

# Characters.

their faces ; but of all, their *Pomanders* are worne to most purpose, for their putrified breath ought not to want either a smell to defend, or a dog to excuse.

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## A Country Gentleman

**I**S a thing, out of whose corruption the generation of a Justice of Peace is produced. Hee speakes statutes and husbandry well enough, to make his neighbors thinke him a wise man; hee is well skilled in *Aritibmiticke* or rates: and hath eloquence enough to saue two-pence. His conuersation amongst his Tenants is desperate; but amongst his equals full of doubt. His trauell is seldom farther then the next market Towne, and his inquisition is about the price of Corne: when he trauelled, he will goe ten mile out of the way to a ~~busins~~ busins house of his to saue charges, he rewards the Seruants by taking him by the hand when hee de-  
parts

# Characters.

parts. Nothing vnder a *Sub pene* can draw him to *London* : and when hee is there, hee sticks fast vpon euery obiect, castes his eyes away vpon gazing, and becomes the prey of euery Cutpurse. When he comes home, those wonders serue him for his holy-day talke. If he goe to Court; it is in yellow stockings; and if it bee in Winter, in a slight tafety cloake, and pumps and pantofles. He is chained that woos the *Vsher* for his comming into the presence, where hee becomes troublesome with the ill managing of his *Rapier*, and the wearing of his girdle of one fashion, and the hangers of another; by this time he hath learned to kisse his hand, and make a legge both together, and the names of *Lords* and *Councillors*; he hath thus much toward entertainment and courtesie, but of the last he makes more vse; for by the recatall of *my Lord*, hee coniures his poore *Coutrimen*. But this ~~is~~ not his element, he must home againe, being like a *Dor*, that ends his flight in a dunghill.

*A fine*

# Characters.

## A fine Gentleman

IS the Cynamon tree, whose barke is more worth then his body. He hath read the Booke of good manners, and by this time each of his limbes may reade it. He alloweth of no iudge, but the eye; painting, boulstering, and bombasting are his *Orators*: by these also hee proues his industry: for hee hath purchased legges, haire, beauty, and straightnesse, more then nature left him. Hee vnlockes maidens heads with his language, and speaks *Euphues*, not so gracefullly as heartily. His discourse makes not his behauour, but he buyes it at Court, as Countreymen their clothes in Birchinlane. Hee is somewhat like the *Salamander*, and liues in the flame of loue, which paines hee expresseth comically: and nothing gricues him so much, as the want of a Poet to make an issue in his loue; yet hee signes sweetly, and speakes lamentably:

# Characters.

tably: for his breath is perfumed, and his words are wind. He is best in season at Christmas; for the Boares head and Reueller come together; his hopes are laden in his quality: and lest Fidlers should take him vnprouided, he weares pumps in his pocket: and lest hee should take Fidlers vnprouided, he whistles his owne Galliard. He is a Calender of ten yeeres, and marriage rusts him. Afterwards he maintaines himselfe an imple-  
ment of houshold, by caruing and vthe-  
ring. For all this, he is iudicall onely in Taylors and Barbers, but his opinion is cuer ready, and euer idle. If you will know more of his acts, the Brokers shop is the witnesse of his valuor, where lyes wounded, dead, rent, and out of fashion, many a spruce Sute, ouerthrowne by his fantasticknesse.

*An Elder*

# Characters.

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## *An Elder Brother.*

IS a Creature borne to the best aduantage of things without him; that hath the start at the beginning, but loiters it away before the ending. Hee lookes like his Land, as heauily and durtily, as stubbornly. He dares do any thing but fight; and feares nothing but his Fathers life, and minority. The first thing he makes known, is his Estate; and the Load-stone that drawes him, is the vpper end of the Table. He wooeth by a particular; & his strongest argument is al about the Ioynture. His obseruation is all about the fashion, and hee commends Partlets for a rare deuice. He speakes no language, but smels of Dogs, or Hawkes; and his ambition flies Justice height. Hee loues to be commended; and hee will goe into the Kitchin, but heele haue it. He loues glorie; but is so lazie, as hee is content with flattery. Hee speakes most of the prece-  
dencie

# Characters.

dency of age, and protesteth fortune the greatest vertue. He summoneth the old seruants, & tels what strange acts he will doe when he raigues. He verily beleuees house-keepers the best commonwealths men; and therefore studies baking, brewing, greasing, and such as the limbes of goodnessse. He iudgeth it no small signe of wisdome to talke much ; his tongue therefore goes continually his errand, but neuer speeds. If his vnderstanding were not honester then his wil, no man should keepe good conceit by him ; for hee thinkes it no theft, to sell all he can to o-pinion. His pedigree & his fathers seale-ring, are the stilts of his crazed dispositi-on. He had rather keepe company with the dregs of meir, then not to be the best man. His insinuation is the invitng of men to his house ; & he thinks it a great modesty to comprehend his cheete vn-der a picce of Mutton and a Rabbet; if he by this time be not knowne, he will goe home againe ; for he can no more abide to haue himselfe concealed, then his land;

# Characters.

land; yet hee is (as you see) good for nothing, except to make a stallion to main-taine the race.

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## A Braggadocio Welshman

IS the Oyster that the Pearle is in, for a man may be pickt out of him. Hee hath the abilities of the mind in *Potentia*, and *actu* nothing but boldnesse. His clothes are in fashion before his body: and hee accounts boldnesse the chiefeſt vertue; aboue all men hee loues an Herauld, & speaks pedegrees naturally. Hee accounts none well discended, that call him not Cousin; and preferres *Owen Glendower* before any of the nine Worthies. The first note of his familiarity is the confession of his valour; and so hee preuents quarreks. Hee voucheth Welch, a purē and vnconquered language, and courts Ladies with the storie of their Chronicle. To conclude, hee is precious

# Characters.

in his owne conceit, and vpon S. Davies  
day without comparison.

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## A Pedant.

He treads in a rule, and one hand  
scannes versis, and the other holds  
his Scepter. He dares not thinke a  
thought, that the Nominatiue case go-  
uernes not the Verbe; and he neuer had  
meaning in his life, for he trauelled only  
for wordes. His ambition is *Criticisme*,  
and his example *Tully*. He values phra-  
ses, and elects them by the sound, and the  
eight Parts of speech are his Seruants.  
To bee briefe, hee is a *Heteroclite*, for hee  
wants the plurall number, hauing onely  
the single quality of words.

# Characters.

## A Scrivener.

IS a creature, which though hee bee no  
drunke, yet is not his owne man. Hee  
tels without asking who ownes him,  
by the superscription of his Liverie. His  
life is for ease and leasure, much about  
Gentlemen-like. His wealth enough to  
suffice Nature, and sufficient to make  
him happy, if he were sure of it; for he  
hath little, and wants nothing, hee va-  
lues himselfe higher or lower, as his  
Master is. Hee hates or loues the men,  
as his Master doth the Master. Hee is  
commonly proude of his Masters horses  
or his Christmases: he sleepes when he is  
sleepy, is of his religion, only the clocke  
of his stomacke is set to goe on horse af-  
ter his. Hee seldeone breakes his owne  
clothes. Hee neuer drinks but double, for  
hee must bee ledg'd; nor commonly  
without some short sentence nothing to  
the purpose: and seldeone abstaines all

hee comes to a thirst. His discretion is to be carefull for his Masters credit, and his sufficiency to marshall dishes at a Table , and to carue well. His neatnesse consists much in his haire and outward liinnen. His courting language, visible bawdie iestes ; and against his matter faile , hee is alway ready furnished with a song. His inheritance is the Chamber-maide, but often purchaseth his Masters daughter, by reason of opportunity, or for want of a better ; he alwayes cuckolds himselfe, and never marries but his owne widdow. His Master being appeased, hee becomes a Retainer, and entailes himselfe and his posteritie vpon his heire-males for euer.

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*An Hof*

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**I**s the kernell of a Signe : or the Signe  
**I**s the shell, and *mine Hof* is the Snaile.  
**F**lee

# Characters.

He consists of double beere and fellowship, and his vices are the bawds of his thirst. Hee entertaines humbly, and giues his Guests power, as well of himselfe as house. He answers all mens expectations to his power, saue in the reckoning: and hath gotten the tricke of greatnessse, to lay all mis-likes vpon his seruants. His wife is the *Cummin soede* of his. Doue-house; and to bee a good Guest is a warrant for her liberty. Hee traffiques for Guests by mens friends friends friend, and is sensible onely of his purse. In a word, hee is none of his owne: for hee neither eates, drinkeſ, or thinkes, but at other mens charges and appointments.

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## An Oſſler

IS a thing that scrubbeth unreasonably his borse, reasonably himselfe. Hee consists of Travellers, though he be none

## Characters.

himselfe. His highest ambition is to be *Hoff*, and the invention of his signe is his greatest wit: for the expressing wher-  
of hee sends away the Painters for want  
of vnderstanding. Hee hath certaine  
charmes for a horse mouth, that hee  
should not eat his hay: and behind your  
backe, he will coozen your horse to his  
face. His curry-combe is one of his best  
parts, for hee expresseth much by the  
gingling: and his mane combe is a spin-  
ners card turn'd out of seruice. He puffes  
and blowes ouer your horse, to the ha-  
zard of a double iugge: and leaues much  
of the dressing to the prouerbe of *Mali  
mutuo scabient*, One horse rubs another.  
Hee comes to him that cals lowdest, not  
first; hee takes a broken head patiently,  
but the knaue he feeles it not. Utmost  
honesty is good fellowship, and hee  
speakes Northerne, what country man  
souuer. Hee hath a pension of Ale from  
the next *Smith* and *Sadler* for intelli-  
gence: hee loues to see you ride, and  
hold your stirrups in expectation.

# Characters.

## *The true Character of a Dunce.*

**H**EE hath a soule drownd in a lumpe of flesh, or is a piece of earth that *Promethess* put not halfe his proportion of fire into. A thing that hath neither edge of desire, nor feeling of affection in it ; the most dangerous creature for confirming an Atheist, who would sweare his soule were nothing but the bare temperature of his body. He sleeps as hee goes, and his thoughts seldome reach an inch further then his eies. The most part of the faculties of his soule lie fallow, or are like the restiue ladies, that no spur can driue forwards towards the pursuit of any worthy desigies. One of the most viprofitable of Gods creatures being as he is, a thing put cleane besides the rightr wse, made fit for the cart & the flayle ; and by mischance intangled amongst books and papers. A man can not tell possibly what hee is now good for,

## Charecters.

for, saue to moue vp and downe and fill  
roome, or to serue as *animatum instrumentum*, for others to worke withall in  
base imployments, or to be foile for bet-  
ter wits, or to serue (as they say Monsters  
doe) to set out the variety of nature, and  
ornament of the vniverse. Hee is meere  
nothing of himselfe, neither eates, nor  
drinke, nor goes, nor spits, but by Imita-  
tion, for all which he hath set-formes  
and fashions, which he auuer varies, but  
stickes to with the like plodding con-  
stancie, that a mil-horse followes his  
trace. But the Muses and the Graces  
are his hard Mistresses, though he daily  
inuocate them, though he sacrifice *He-  
catombs*, they still look asquint. You shall  
note him oft (besides his dull eye, and  
lowring head, and a certain clammy be-  
nilmed pace) by a faire displaied beard,  
a night-cap, and a gowne, whose very  
wrinkles proclaim him the true *Genius*  
of familiarity. But of all others, his dis-  
course, and compositions best speake  
him, both of the are much of one stiffe  
and

# Characters.

and fashion. Hee speakes iust what his booke or last company said vnto him, without varying one whit, and very sel-dome vnderstands himselfe. You may know by his discours where he was last: for what he heard, or read yesterday, he now disgraceth his memory or Note-booke of, not his vnderstanding, for it neuer came there. What he hath, he flings abroad at all aduentures, without accomodating it to time, place, or persons, or occasions. He commonly loseth himselfe in his tale, and flutters vp and downe windlesse without recovery, and whatsoeuer next presents it selfe, his heauy conceit seizeth vpon; and goeth along with, how-euer *Heterogeneall* to his matter in hand. His Iests are either old flead *Prouerbs*, or leane-steru'd-hack. ney *Aposthegmes*, or poore verbal quips, outworne by Seruynghmen, Tapsters, and Milkemaides, euen laid aside by Ballad-ers. Hee assents to all men that bring any shaddow of reason, and you may make him when hee speakes most Dog-

# Characters.

matically even with oþe breath, to auer poore contradictions. His compositions differ onely *terminorum positione*, from dreames; nothing but rude heapes of immateriall, incoherent, droffie, rubbish stufse, promiscuously thrust vp together. Enough to infuse dulnesse and barrennesse in conceit into him that is so prodigall of his eare's, as to giue the hearing. Enough to make a mans memory ale with suffring such duryt stufse cast into it. As vnwelcome to any true cõeit, as sluttish morsels, or wallowish potions to a hite stomack, which whiles hee empties himselfe, it stickes in his teeth, nor can hee be deliuered without sweat, and sighes, and hems and coughs, enough to shake his Grandams teeth out of her head. Hee spits and scratches, and spawles, and turnes like sicke men from one elbow to another, and deserues as much pity during his torture, as men in fits of *Tertian Feuers*, or selfe lashing Penitentiaries. In a word, rippe him quite asunder, and examine every shred

# Characters.

shred of him; you shall finde of him to bee iust nothing, but the subiect of nothing: the obiect of contempt; yet such as hee is you must take him, for there is no hope he should euer become better.

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## *A good Wife*

IS a mans best moueable, a scien incorporate with the stocke, bringing sweet fruit; one that to her husband is more then a friend, lesse then trouble: an equall with him in the yoke. Calamities and troubles shee shares alike, nothing pleaseth her that doth not him. Shee is relatiue in all; and hee without her, but halfe himselfe. Shee is his absent hands, eyes, eares, and mouth: his present and absent All. She frames her nature vnto his howsoeuer: the *Hiacinth* followes not the *Sunne* more will-

## Characters.

willingly. Stubbornesse and obstipacy are hearbs that grow not in her garden. She leaves tattling to the Goffips of the Towne, and is more seene then heard. Her housshould is her charge ; her care to that, makes her seldome *non resident*. Her pride is but to be cleanly, and her thrif特 not to be prodigal. By his discretion she hath children; not wantons ; a husband without her, is a misery in mans apparel; none but shee hath an aged husband, to whom shee is both a staffe and a chaire. To conclude, shee is both wife and religious, which makes her all this.

### A Melancholy Man

**I**S a strayer from the droue : one that Nature made a sociable, because she made him man, and a crazed disposition hath altered. Impleasing to all, as all to him ; straggling thoughts are his content, they make him dreame waking, there's

## Characters.

there's his pleasure. His imagination is  
neuer idle, it keeps his mind in a conti-  
nuall motion, as the poise the clocke: he  
winds vp his thoughts often, and as of-  
ten vnwindes them; *Penelopes* webbe  
thriues faster. He le feldome be found  
without the shade of some grove, in  
whose bottome a riuer dwels. Hee car-  
ries a cloud in his face, neuer faire wea-  
ther: his outside is framed to his inside,  
in that hee keepes a *Decorum*, both vn-  
seemely, Speake to him; hee heares  
with his eyes, eares follow his minde,  
and that's not at leysure. He thinkes  
busynesse, but neuer does any: hee is  
all contemplation, no action. He hewes  
and fashions his thoughts, as if hee  
meant them to some purpose; but  
they prove viprofitable, as a piece of  
wrought timber to no vse. His Spi-  
rits, and the Sunne are enemies; the  
Sunne bright and warme, his humour  
blacke and cold: variety of foolish  
apparitions people his head, they suffer  
him not to breathe, according to the  
necessi-

# Characters.

necessities of nature ; which makes him sup vp a draught of as much aire at once, as would serue at thrice. Hee denies nature her due in sleepe, and nothing pleaseth him long, but that which pleaseth his owne fantasies : they are the consuming euils, and euill consumptions that consume him aliue. Lastly, he is a man onely in shew, but comes short of the better part ; a whole reasonable soule, which is mans chiefe preeminence, and sole marke from creatures sensible.

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## *A Saylor.*

IS a pitcht piece of reason calckt, and trakkled, and onely studied to dispute with tempests. Hee is part of his owne Prouision, for he liues euer pickled. A fore-winde is the substance of his Creede ; and fresh water the burden of his prayets. He is naturally ambitious, for

## Characters.

for hee is euer climbing : out of which as naturally hee feares ; for hee is euer flying : time and heare every where, euer contending who shall ariue first : hee is well winded, for hee tires the day, and out-runes darkenesse. His life is like a *Hawkes*, the best part mewed ; and if he liue till three coates, is a Master. He sees Gods wonders in the deepe : but so, as rather they appeare his play-fel-lowes, than stirres of his zeale: nothing but hunger and hard rockes can con-vert him, and then but his vpper decke neither ; for his hold neither feares nor hopes, his steps are but repreeuals of his dangers, and when hee wakes, tis but next stage to dying. His wisedome is the coldest part about him, for it euer poyns to the North: and it lies lowest, which makes his valour euery tide ere flowe it. In a storme tis disputable, whether the noise be more his, or the Ele-ments, and which will first leue scald-ing ; on which side of the ship he may bee saued best, whether his faith bee starrt-

# Characters.

starre-boord faith, or lar-boord : or the helme at that time nor all his hope of heauen : his keele is the Embleme of his conscience, till it bee split hee never repents, then no farther then the land alowes him, and his language is a new confusion : and all his thoughts new nations : his body and his shipp are both one burthen, nor is it knowne who stowes most wine, or rowles most, onely the ship is guided, hee has no sterne : a Barnacle and hee are bred together, both of one nature, and tis fear'd one reason : vpon any but a woodenne horse hee cannot ride, and if the winde blow against him, hee dare not : hee swarues vp to his seate as to a saile-yard, and cannot sit vnlesse hee beare a flag-staffe: if euer hee be broken to the saddle, tis but a voyage still, for hee mis-takes the bridle for a bowlin, and is euer turning his horse-taile : hee can pray, but tis by rote, not faith, and when hee would, hee dares not, for his brackish beliefe hath made that *ominous*. A rocke or a quick-

# Characters:

quicke-sand plackes him before hee bee  
ripe, else hee is gathered to his friends  
at wapping.

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## A Souldier

IS the husband-man of valour, his  
sword is his plough, which honour  
and aqua-vita, two fiery metald ladies,  
are cuer drawing. A yonger brother best  
becomes Armes ; an elder the thankes  
for them ; every heate makes him a hart-  
uest : and discontents abroad are his  
Sowers : hec is actiuely his Princes, but  
passiuely his angers seruant. Hee is of-  
ten a desirer of learning, which once  
arriued at, proues his strongest armor :  
hee is a louer at all points ; and a true  
defender of the faith of women : more  
wealth then makes him seeme a hand-  
some foe, lightly hee couets not, lesse is  
below him : hee neuer truely wants, but  
in much having, for then his ease and  
letchery

# Characters.

lechery afflict him : the word *Peace*, though in prayer, makes him start, and God hee best consideres by his power: hunger and cold ranke in the same file with him, and hold him to a man : his honour else, and the desire of doing things beyond him, would blow him greater then the sonnes of *Anack*. His religion is, commonly, as his cause is (doubtfull) and that the best devotion keeps best quarter: he seldom sees gray bayres, some none at all, for where the sword failes, there the flesh giues fire : in charity, he goes beyond the Cleargy, for hee loues his greatest enemie best, much drinking. Hee seemes a full student, for hee is a great desirer of controversies, hee argues sharply, and carries his conclusion in his scabbard ; in the first refining of man-kinde this was the gold, his actions are his amittel. His alay (for else you cannot worke him perfectly) continuall duties, heauy and weauey marches, lodgings as full of needs as cold diseases. No time to argue,

# Characters.

gue, but to execute. Line him with these, and linke him to his squadrons, and hee appeares a most rich chaine for Princes.

## A Taylor

IS a creature made vp of threds, that were pared off from *Adam*, when hee was rough-cast. The end of his Being differeth from that of others, and is not to serue *God*, but to couer sinne. Other mens pride is the best Patron, and their negligence, a maine passage to his profit. Hee is a thing of more than ordinary judgement: For by vertue of that, hee buyeth land, buildeth houses, and raiseth the low set-roofe of his crofle legged Fortune. His actions are strong encounters, and for their notoriousnesse alwaies vpon Record. It is neither *Amadis de Gaul*, nor the Knight of the Sunne, that is able to re-

## Characters.

sift them. A tenne groates fee setteth them on foote, and a brace of Officers bringeth them to execution. He handleth the Spanish Pike, to the hazzard of many poore Agyptian vermins; and in shew of his valour, scorneth a greater Gantlet, then will couer the top of his middle finger. Of all weapons he most affecteth the long Bill; and this hee will manage to the great preiudice of a Cu-stomers estate. His spirit notwithstanding is not so much as to make you thinke him man; like a true mongrell, he neither bites nor barkes, but when your backe is towards him. His heart is a lumpe of congealed snow: *Prometheus* was a sleepe while it was making. Hee differeth altogether from God; for with him the best pieces are still marked out for damnation, and with out hope of recovery shall be cast downe into hell. He is partly an Alchymist; for hee extracteth his owne apparell out of other mens clothes; and when occasion sergeth, making a brokers shop his Alembicke,

## Characters.

bicke, can turne your silkes into gold, & hauing furnished his necessities, after a month or two if he be vrged vnto it, reduce them againe to their proper substance. He is in part likewise an Arithmetician; cunning enough for Multiplication and Addition, but cannot abide Substraction: *Suus totis*, is the language of his Canaan; & *usque ad ultimum quadrantem*, the period of all his Charitie. For any Skill in Geometric, I dare not commend him; For hee could never yet find out the dimensions of his owne conscience: Notwithstanding he hath many bottomes, it seemeth this is alwaies bottomlesse. Hee is double yarded, and yet his female complaineth of want of measure. And so with a *liberas & malo*; I leaue you; promising to amend whatsoever is amisse, at his next setting.

He is a Puritan

# Characters.

## A Puritan.

IS a diseas'd piece of *Apocrypha*: bind him to the Bible, and hee corrupts the whole text: Ignorance and fat leed, are his Founders; his Nurses, Railing Rabbies, and round breeches: his life is but a borrowed blast of wind; For betweene two religions, as betweene two doores, he is euer whistling. Truly whose childe he is, is yet vndeownne; For willingly his faith allowes no Father: onely thus farre his pedigree is found, Bragger and hee flourisht about a time fift; his fiery zeale keepes him continually collie, which withers him into his owne translation, and till hee eate a Schooleman, he is hide-boun; hee euer prayes against *Non Residentes*, but is himselfe the greatest discontentuer, for hee never keepes neare his text: any thing that the Law allowes, but Marriage, and March beere, hee mur-

# Characters.

murmures at ; what it disallowes and holds dangerous , makes him a discipline : Where the gate stands open, he is euer seeking a stile : and where his Learning ought to climbe, hee creepes through, give him aduice, you runne into *Traditions*, and vrge a modest course, he cryes out *Councils*. His greatest care is to contemne obedience, his last care to serue God handsomely and cleanly ; He is now become so croſſe a kinde of teaching , that should the *Church* entroyne cleane shirts, hee were howſie ; more ſenſe then ſingle prayers is not his ; nor more in thole, than if ill the ſame petitions ; from which hee either feareſ a learned faith , or doubts God vnderſtands not at firſt hearing. Shew him a Ring, he runneth backe like a Beare ; and hateth ſquare dealing as al- lied to caps : a paire of Organs blow him out ofh Parish, and are the onely glifter-pipes to coole him. Where the meat is beſt, there hee conſutes moſt, for his arguing is but the efficacy of his eating :

# Characters.

eating good bits hee holds breede good  
positions, and the Pope hee best con-  
cludes against, in Plom - broth. Hee is  
often drunke, but not as we are, tempo-  
rally, nor can his sleepe then cure him,  
for the fumes of his ambition make his  
very Soule feele, and that small Beere  
that should allay him (silence) keepes  
him more surfeited, & makes his heare  
breake out in priuate houses: women  
and Lawyers are his best Disciples, the  
one next fruite, longs for forbidden Do-  
ctrine, the other to maintaine forbidden  
titles, both which hee shewes amongst  
them. Honest hee dare not be, for that  
loues order: yet if hee can be brought  
to Ceremony, and made but master of  
it he is contented.

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## A Whore.

Is a high-way to the Deuill, hee that  
lookes vpon her with desire, begins  
his voyage: he that stayes to talke with  
her, mends his pace, and who enioyes  
her, is at his iournies end: Her body is  
the tilted Lees of pleasure, dasht ouer  
with a little decking to hold colour.  
cast her shee's dead, and falle vpon the  
pallate; the sins of other women shew  
in Landscip, far off and full of shadow,  
hers in Statuc, neere hand and bigger  
in the life: shee prickes betimes, for her  
stocke is a white thorne, which cut and  
grafted on, shee growes a Medler: Her  
trade is opposite to any other, for shee  
sets vp without credit, and too much  
custome breakes her; The money that  
shee gets is like a Traitors, giuen only to  
corrupt her; and what shee gets, serues  
but to pay diseases. Shee is euer mood  
in fitne, and euer mending: and after  
shee is dead, shee is buried in a shrowd  
in a churche, and her shrowd is  
thirtie,

# Characters.

thirty, she is the Chirurgions creature: shame and repentance are two strangers to her, and onely in an hospitall acquainted. Shee liues a Reprobate, like Cain, still branded, finding no habitation but her feares, and flies the face of Justice like a Fellow. The first yeere of her trade shee is an Eyeffe, scratches and cryes to draw on more affection: the second a Soare: the third a Ramage whore: the fourth and fifth, shee's an intermewers, prcies for her selfe, and guffles all shee reaches; from thence to tenne she beares the name of white Whore, and then her blood forsakes her with salt Rhumes, and now shee has mewed three coates; now shee growes weary and diseas'd together, fauours her wing, checks little, but lies for it, bathes for her health, and scowres to keepe her coole, yet still shee takes in stones, shee fires her selfe else: the next remoue is Haggard, still more cumming; and if my Ase deceiue me not, more opprie. All cares and care's are doubl'd

# Characters.

now vpon her, and line her perch, or  
now she mewes her pounces, at all these  
yeeres shee flies at fooles and kils too :  
the next is Bussard Bawde, and there I  
leauue her.

---

## *A very Whore*

IS a woman. Shee enquires out all the  
great meetings, which are med-  
cines for her itching. Shee kisseth o-  
pen-mouth'd, and spits in the palmes of  
her hands to make them moist. Her  
eyes are like free-booters, liuing vpon  
the spoile of stragglers ; and shee baits  
her desires with a million of prostitute  
countenances and enticements ; in the  
light she listneth to parlies : but in the  
darke she vnderstandeth signes best. She  
will sell her Smocke for Cuffes, and so  
her shooes be fine, she cares not though  
her stockings want feet. Her modesty  
is curiositie, and her smell is one of her  
best

# Characters.

best ornaments. She passeth not a span  
brede, And to haue done, shee is the  
Cooke and the meate, dressing her selfe  
all day, to bee tasted with the better  
appetite at night.

---

## A meere Common Lawyer

IS the best shaddow to make a dis-  
creet one shew the faiter. Hee is a  
*Metioria prima* informed by reports,  
aXuated by statutes, and hath his Mo-  
tion by the fauorable Intelligence of  
the Court. His law is alwayes furnishit  
with a Commission to arraigne his Con-  
science : but vpon iudgement giuen,  
hee vsually sets it at large. Hee thinkes  
no language worth knowing but his  
*Barragonin*. Onely for that point hec  
hath beene a long time at warres with  
*Priscian* for a Northerne Prouince. He  
imagines that by sure excellencie his  
profession onely is learning, and that it's

a pro-

# Characters.

a prophanation of the Temple to his  
*Themis* dedicated, if any of the liberall  
Arts bee there admitted to offer strange  
incense to Her. For indeed hee is all for  
mony. Seuen or eight yeares squires  
him out, some of his Nation lesse stan-  
ding: and euer since the Night of his  
Call, hee forgot much what he was at  
dinner. The next morning his man  
(in *Actu* or *potentia*) inioyes his picka-  
dels. His Landresse is then shrewdly  
toubled in fitting him a Ruffe; his  
perpetuall badge. His loue letters of  
the last yeere of his Gentlemanship are  
stuffed with *Discontinuances*, *Remitters*,  
and *Vncole prisys*: but now being ena-  
bled to speake in proper person, hee  
talkes of a French- hood, instead of a  
Loynure, wages his law, and joynes  
issue. Then hee begins to sticke his let-  
ters in his ground Chamber window;  
that so the superscription may make  
his Squire- ship transparent. His He-  
rauldry giues him place before the Mi-  
nister, because the Law was before the  
gospel.

# Chareters.

Gospell. Next Tearme he walkes his  
hoopsleeue gowne to the Hall ; there  
it procliames him. Hee feeds fat in the  
Reading, and till it chance to his turne,  
dislikes no house 'order so' much, as  
that the month is so contracted to a  
fortnight. Mongst his countrey heigh-  
bours, he arrogates as much honour for  
being Reader of an Inne of Chancery,  
as if it had beene of his owne house.  
For they, poore soules, take Law and  
Conscience, Court and Chancery for  
all one. Hee learn'd to frame his cases  
from putting Riddles, and imitating  
*Merlins* Prophesies, and to set all the  
Crosse-row together by the cares. Yet  
his whole Law is not able to decide  
*Lucans* one old controuersie 'twixt  
*Tes* and *Sigma*. Hee accounts no man  
of his Cap and Coat idfe, but who  
trots not the Circuit. Hee affectes no  
life or quality for it selfe, but for gaine;  
and that at least, to the stating him in  
a Justice of peaceship, which is the first  
quickning soule superadded to the ele-  
mentary

# Characters.

mentary and inanimate forme of his new Tide. His Termes are his wiues vacations. Yet shee then may vsurpe diuers Court-dayes, and hath her Returns in *Mansm*, for writs of entrie: often shorter. His vacations are her Termers. But in affe time (the circuit being long) hee may have a tryall at home against him by *Nisi Prius*. No way to haauen hee thinkes, so wise, as through *Westminster Hall*; and his Clarkes commonly through it visit both heauen and hell. Yet then hee oft forgets his iourneyes end, although hee looke on the *Starre-Chamber*. Neither is hee wholly destitute of the Arts. *Grammer* hee hath enough to make termination of those words which his authority hath endenizon'd. *Rhetoriske* some; but so little, that its thought a concealemen. *Logicke* enough to wrangle. *Arithmetiske* enough for the Ordinals of his yeere bookes: and number-roles: but he goes not to *Multiplication*; there's a Statute against it. So much

# Charaders.

Distinguishing Ornaments to them, make them as foyle to set their worke on.

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## A meere Scholler.

A Meere Scholler is an intelligible Ass. Or a silly fellow in blacke, that speaks Sentences more familiarly then Seace. The Antiquity of his Vniuersity is his Cree l, and the excellency of his Colledge (though but for a match at foot-ball) an Article of his faith: he speakes Latine better then his Mother-tongue; and is a stranger in no part of the world, but his owne Countray: he do's vsually tell great stories of himselfe to small purpose, for they are commonly ridiculous, bee they true or false: his Ambition is, that he either is or shall be a graduate: but if euer he get a Fellowship, he ha's then no fellow. In spight of all Log-cke he dare sweare and maintaine it, that a Cuckold and a Townef-

## Characters.

Geometrie, that hee can aduise in a *Perambulatione facienda*, or a *Rationalibus divisionibus*. In *Astronomicie* and *Astrologie* hee is so farre seene, that by the *Dominical letter*, hee knowes the Holy dayes, and findes by Calculation that *Michaelmas* Terme will bee long and dirty. Marry hee knowes so much in *Musickes*, that hee affects onely the most and cunningest *Discords*; rarely a perfect *Concord*, especially song, except in fine. His skill in *perspective* endeuors much to deceiue the eye of the Law, and giues many false colours. Hee is specially practised in *Necromancie*, (such a kinde as is out of the Statute of *Primo*) by raising many dead questions. What sufficiency he hath in *Criticisme*, the foule copies of his *Speciall Pleas* will tell you.

Many of the same estate, which are much to be honoured, partake of divers of his indifferent qualities: but so, that *Discretion*, *Virtue*, and sometimes other good learning, concurring and di-

# Characters.

Townes-man are *Termini convertibiles*, though his Mothers Husband bee an *Alderman* : hee was neuer begotten (as it seemes) without much wrangling ; for his whole life is spent in *Pro & Contra* : his tongue goes alwaies before his wit, like Gentleman-visher, but somewhat faster. That he is a compleat Gallant in all points, *Cap à peau* ; witness his horseman-ship and the wearing of his weapons : hee is commonly long-winded, able to speake more with ease, than any man can endure to heare with patience. Vniuersity iests are his vniuersall discourse, and his newes, the demeanor of the Proctors : his Phrase, the apparell of his minde, is made of diuers shreds like a cushion, and when it goes plaineſt, it hath a rafh outside, and fustian linings. The currant of his speech is clos'd with an *Envo* ; and what-euer be, the question, the truth is on his ſide. Tis a wrong to his reputation to be ignorant of any thing ; and yet hee knowes not that he knowes nothing : he giues direc-  
tions

# Characters.

etions for Husbandry, from *Virgils Georgickes*; for Cartell, from his *Bacolicks*; for warlike Stratagems, from his *Eneides*, or *Cesars Commentaries*: he orders all things, & thrives in none: Skilful in all trades, and thrives in none: he is led more by his cares then his vnderstanding, taking the sound of words for their true sensc: and do's therefore confidently beleue, that *Erra Pater* was the Father of heretiques; *Rodolphus Agricole*, a substantiall Farmer; and will not sticke to auerre, that *Systema's Logicke* doth excell *Kesbermans*: his ill lucke is not so much in being a foole, as in being put to such pains to expresse it to the world: for what in others is naturall, in him (with much adoe) is artifi-  
ciall: his pouerfull is his happiness, for it makes some men beleue, that hee is none of fortunes favorites. That learning which hee hath, was in Non-age put in backward like a glister, and it's now like Ware mislaid in a Pedlers packe; aboit, but knowes not where

# Characters.

it is. In a word, his is the Index of a man, and the Title page of a Scholler, or a Puritan in morality; much in profession, nothing in practice.

## A Tinker

There is no man in the world so bold as  
**I** Sa moouable: for hee hath no abiding place; by his motion he gathers heate; thence his chollerickke natura. Hee seemes to be very devout, for his life is a continuall pilgrimage, and sometimes in humilitie goes barefoot, theron making necessity a vertue. His house is as ancient as *Tubal Cain's*, and so is a runnagate by antiquitie: yet hee prooues himselfe a Gallant, for hee carries all his wealth vpon his backe; or a Philosopher, for hee beares all his substance about him. From his Art was Musick first inuented, and therefore is hee alwayes furnishit with a song: to which his instrument, keeping wine, proues

# Characters.

proves that he was the first founder for the Kettle-drumme. Note, that where the best Ale is, there stands his musickē most vpon crotchets. The companion of his trauels is some foule sunne-burnt Queane, that since the terrible Statute recanted Gypisme, and is turned Pied-Jerress. So marches he all ouer England with his bag and baggage. His conuer-  
sation is vntreposeable; for hee is euer mending. Hee obseruēs truly the Sta-  
tutes, and therefore he can rather steale then begge, in which hee is vntremou-  
ably constant in spight of whip, or im-  
prisonment: and so a strong enemy to  
idlenesse, that in mending one hole, hee  
had rather make thre other want worke,  
and when hee hath done, hee throwes  
the wallet of his faults behinde him.  
Hee embraceth naturally ancient cu-  
stome, conuersing in open fields, and  
lowly Cottages. If hee visit Cities or  
Townes, tis but to deale vpon the im-  
perfeccions of our weaker vessels. His  
tongue is verie voluble, which with  
Can-

## Characters.

Cansing proues him a *Linguisit*. Hee is entertain'd in every place, but enters no further then the doore, to auoyd suspition. Some would take him to bee a *Coward*; but beleeue it, he is a lead of mettle, his valour is commonaly three or four yards long, fastned to a pike in the end for flying off. He is very prouident, for hee will fight but with one at once, and then also he had rather submit then be counted obfituate. To conclude, if he scape Tyburne and Banbury, hee dies a begger.

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## An Appariteur

IS a Chicke of the egge Abuse, hatcht by the warmth of authority: hee is a bird of rapine, and beginnes to prey and feather together. Hee croakes like a Rauen against the death of rich men, and so gets a Legacy vnbequeath'd: his happiness is in the multitude of children,

# Characters.

de en, for their increase is his wealth, and to that end, hee himselfe ycerely addes one. Hee is a cunning hunter, vncoupling his intelligencing hounds, vnder hedges in thickets and corne-fields, who follow the chase to Citie-Suburbs, where often his game is at couert : his quiuers hangs by his side, stufft with siluer arrowes, which hee shoothes against Churchgates, and priuate mens doores, to the hazard of their purses and credit. There went but a paire of sheeres betweene him and the pursuauer of hell, for they both delight in sinne, grow richer by it, and are by iustice appointed to punish it: ouely the Deuill is more cunning, for hee pickes a liuing out of others gaines. His liuing lieth in his eye, which ( like spirits ) hee sends through chinkes, and key-holes, to suruey the places of darknesse ; for which purpose he studieth the optickes, but can discouer no colour but blacke, for the pure white of chastitie dazleth his eyes. He is a Catholick, for hee is

# Characters.

every where; and with a Politicke, for hee transforms himselfe into all shapes. Hee travells on foot to auoid idlenesse, and loues the Church entirly, because it is the place of his edification. Hee accounts not all sinnes mortall: for fornication with him is a veniall sinne, and to take bribes, a matter of charity: he is collector for burnings and losses at Sea, and in casting a account, can readily subtract the leller from the greater summe. Thus liues he in a golden age, till Death by a processe, summons him to appear.

## An Almanacke-maker.

IS the worst part of an Astronomer: a certaine compact of figures, characters, and cyphers: out of which hee scores the fortune of a yeere, not so profitably, as doubtfully. Hee is tenant by custome to the Planets, of whom he holds

# Characters.

holds the 12. Houses by lease-paroll: to them hee payes yearly rent, his studie, & time; yet lets them out againe (with all his heart) 40. s. *Per annum*. His life is merely contemplatiue: for His practice, tis worth nothing, at least not worthy of credit; & if (by chance) he purchase any, hee loseth it againe at the yeeres end; for time brings truth to light. *Ptolomy* and *Ticho Brache* are his Patrons, whose volumes he vnderstands not, but admires; and the rather because they are Strangers, and so easier to bee credited, than controuled. His life is upright, for he is always looking upward; yet dares beleue nothing aboue *Primum mobile*, for tis out of the reach of his *Jacobs staffe*. His charitie extends no further then to Mountebankes and Sow-gelders, to whom hee bequeathes the seasons of the yeere, to kill or torture by. The verses of his Booke haue a worse pace then euer had *Rochester Hackney*: for his prose, tis dappled with Inke-horne tearmes, and

# Characters.

may serue for an Almanacke: but for his iudging at the vncertainty of wea-ther, any old Shepheard shall make a Dunce of him. Hee would be thought the deuils intelligencer for stola goods, if euer he steale out of that qualitie: as a flie turnes to a Maggot, so the corrupti-  
on of the cunning-man is the generati-  
on of an Empesicke: his workes fly forth  
in small volumes, yet not all, for many  
ride poast to Chandlers and Tobacco  
shops in folio. To be briefe, he falleth 3. de-  
grees short of his promises; yet is he  
the Key to vlocke Termes, and Law-  
dayes, a dumbe *Mercurie* to point out  
high-wayes; and a Bayliffe of all Marts  
and Faires in England. The rest of him  
you shall know next yeere; for what he  
will be then, he himselfe knowes not.

*An Hypo-*

# Characters.

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## An Hypocrite

**I**S a gilded Pill, compos'd of two ver-  
truous ingredients, *Naturall dishonesty*,  
and *Artificiall dissimulation*. *Simple  
Fruit, Plant, or Drug*, hee is none, but a  
deformed mixture, bred betwixt *Euill  
Nature and false Art*, by a monstrous ge-  
neration; and may well be put into the  
reckoning of those creatures that God  
neuer made. In *Church or Commonwealth*  
(for in both these this *Mongrell  
weede* will shoot) it is hard to say whe-  
ther he be *Physicke* or a *Disease*; for he is  
both in diuers respects.

As he is gilt with an outside of *Se-  
ning purity*, or as he offereth himselfe to  
you to be taken downe in a cup or taste  
of *Golden zeale and Simplicitie*, you may  
call him *Physicke*. Nay, and neuer let  
potion give *Patient* good stoole, if being  
truely tasteth and relisht, hee be not as  
loth-

# Characters.

lothsome to the stomach of any honest man.

He is also *Physicke*, in being as com-  
modious for vse, as he is odious in taste,  
if the *Body* of the *Company* into which he  
is taken, can make truely vse of him. For  
the malice of his nature makes him so  
*Informer-like-dangerous*, in taking ad-  
uantage of any thing done or saide:  
yea, euen to the ruine of his makers, if  
he may haue benefit; that such a crea-  
ture in a societie makes men as careful  
of their speeches and actions, as the  
sight of a knowne Cut-purse in a throng  
makes them watchfull ouer their pur-  
ses and pockets; he is also in this respect  
profitable *Physicke*, that his conuerfa-  
tion being once truely tasted and dis-  
eouded, the hatefull foulenesse of it wil  
make those that are not fully like him,  
to purge all such Diseases as are ranke  
in him, out of their owne liues; as the  
sight of some *Citizens* on horse-backe,  
make a iudicious man amend his owne  
faults in horsemanship. If one of these  
vses

# Characters

wife can bee made of him , let him not i long offend the stomacke of your company ; your best way is to spue him out . That hee is a Disease in the body where hee liueth , were as strange a thing to doubt , as whether there bee knauerie in Horse-courfers . For if among Sheepes , the rot ; among Dogs , the mange ; amongst Horses , the glanders ; amongst Men and Women , the Northernne itch ; and the French Ache bee diseases ; an Hypocrite cannot but bee the like in all States and Societies that breedeth him . If hee bee a Cleargy Hypocrite , then all manner of vice is for the most part so proper to him , as he will grudge any man the practice of it but himselfe ; like that graue Burgessse , who being desired to lend his cloathes to represent a part in a Comedie , answered : No by his leane , bee would haue no body play the foole in his cloathes but himselfe . Hence are his so austere reprehensions of drinking , healths , lasciuious talke , visery and vny con schonable dealing ; whereas himselfe

## Characters.

hating the prophane mixture of malt & water, will by his good will let nothing come within him, but the purity of the Grape, when hee can get it of another's cost: But this must not bee done neither, without a preface of seeming toothnesse, turning vp the eyes, mouing the head, laying hand on the brest, and protesting that hee would not doe it but to strenght his body, beeing even consumed with dissembled zeale, and tedious and thankelesse babbling to God and his Auditors. And for the other vices, I doe but venture the making your selfe priuate with him, or trusting of him, and if you come off without a savor of the ayre which his soule is infected with, you haue great fortune. The fardle of all this ware that is in him, you shall commonly see carryed vpon the backe of these two beasts, that liue within him, *Ignorance* and *Impetuousnesse*: and they may well serue to carrie other vices, for of themselves they are insupportable.

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ble. His *Ignorance* acquites him of all science, humane or divine, and of all Language, but his mothers ; holding nothing pure, holy or sincere, but the senselesse collections of his owne cra-zed braine, the zealous fumes of his en-flamed spirit, and the endlesse labours of his eternall tongue ; the motions whereof, when matter and words faile, (as they often doe) must bee patched vp, to accomplish his fourre houres in a day at the least, with long and fervent hummes. Any thing else, either for language or matter hee cannot abide, but thus censureth : *Latine*, the language of the Beast; *Greeke*, the tongue wherein the heathen Poets wrote their fictions ; *Hebrew*, the speech of the *Ioues*, that crucified Christ : *Controversies* doe not edifie ; *Logicke* and *Philosophie*, are the subtilties of Satan to deceiue the *Simple*. Humane stories prophane, and not sauouring of the *Spirit* : In a word, all decent and sensible forme of speech and perswasion (though in his owne

# Characters

owne tongue) vaine ostentation. And all this is the burthen of his ignorance: seeing that sometimes Idlenesse will put in also to beare a part of the baggage.

His other beast Imperiousnesse, is yet more proudly loaden, it carryeth a burthen, that no cords of Authoritie, spirituall nor temporall, should binde, if it might haue the full swinge: No ~~King~~, no ~~Prince~~ should command him: Nay, hee will command them, and at his pleasure censure them, if they will not suffer their eares to bee fetterred with the long chaines of his tedious collations, their purses to bee emptied with the inundations of his ynsatiable diuour, and their iudgements to bee blinded with the muzzler of his zealous ignorance: for this doth hee familiarly insult ouer his Maintainer that breedes him, his Patronce that feeds him, and in time ouer all them that will suffer him to set a foote within their doores, or put a finger in their purses. All this, and

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and much more iurshim, than abhorring. *Degress and Conuersation*, was reliques of *Superstition*, hath leapt from a Shepboord, or a Cloake-bag, to a Deske, or Pulpiswe, and that like a Seagod in a *Ragans*, hath the rotten laths of his culpable life, and palpable ignorance, covered over with the painted cloth of a pure gowne, and a night-cap, and with a false *Tum-pot* of *Painted-Tea*, draweth after him, for a poore *Nymph* and *Madam*, other delights in the to refors to darké *Cavys* and *secret places*, then to open and publike *Assemblies*. The *Lay-Hypocrite* is to the wocher a *Champion*, *Disciple*, and *Smythe*, and will no acknowledgement the tythe of the *Subiection*, to any *Miter* ; no, not to any *Scepter*, that he will do to the hook and crooke of his *Zeale-blind Shepheard*. No *Le-suites* demand more blind and absolute obedience from their vassals; no *Magistrates* of the *Casting societie*, more slayish subiection from the members of

# Characters.

that travelling State, then the Cleare  
Hypocrites expect from these lay Pulpis.  
Nay, they must not only be obeyd, fed,  
and defended, but admired too : & that  
their Lay-followers doe sincerely, as a  
shirlessle fellow with a Cudgell vnder  
his arme doth a face-wringing *Ballad-*  
*singer* : a *Water-bearer* on the floore of a  
Play-house, a wide-mouth'd *Poet*, that  
speakes nothing but bladders and bum-  
bast. Otherwise, for life and profession,  
nature and Art, inward and outward :  
they agree in all, like *Canter* and *Gypsie*,  
they are all zeal, no knowledge : all puri-  
ty, no humanity : all simplicity, no ho-  
nesty : and if you never trust them,  
they will never deceiue you.

*A Magnerela,*

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*A Maquerela, in plaine English, a Bande,*

**I**Sanold Char-cole, that hath bee[n] burnt her selfe, and therefore is able to kindle a whole greene Coppice. The burden of her song is like that of *Frier Bacons Head; Time is, Time was, and Time is past*: in repeating which, shee makes a wicked brazen face, and weepes in the cup, to allay the heat of her *Aqua vita*, Her teeth are fayne out, marry her nose, and chin; intend very shortly to bee friends, and meet about it. Her yeeres are sixty and odde: that shee accounts her best time of trading; for a *Bande* is like a Medlar, shee's not ripe, till she be rotten. Her enuy is like that of the Deuill, to haue all faire women like her; & because tis impossible they should catch it being so young, she hurries them to it by diseases. Her *Parke* is a villanous barren ground; and all the Deere in it are

# Characters.

Rascall: yet poore Cottagers in the Countrey ( that know her but by heare-say ) thinke well of her; for what she encloses to day, she makes Common to morrow. Her goods and her selfe are all remoued in one sort, only she makes bold to take the vpper hand of them, and to be carted before them; the thought of which, makes her shee cannot endure a posset, because it puts her in minde of a Bason. Shee sits continually at a rackt Rent; especially, if her *Landlord* beare Office in the parish: for her moueables in the house; ( besides her quicke cattel) they are not worth an *Inuention*, onely her beds are most commonly in print: She can easilly turne a Sempstress into a waiting Gentle-woman, but her Wardrobe is most infectious, for it brings them to the *Falling-sicknesse*: shee hath onely this one shew of *Temperance*: that let a Gentleman send for tennie pottles of wine in her house, hee shall haue but ten quarts; and if hee want it that way, let him pay for't, and take it out in

## Characters.

stewd prunes. The Iustices Clark stands many times her very good friend ; and works her peace with the Justice of Quorum. Nothing ioyes her so much, as the comming ouer of *Strangers*, nor daunts her so much, as the approach of Shrouetuesday. In fine, not to foule more paper with so foule a subiect, he that hath past vnder her, hath past the *Equinoctiall*; He that hath scap't her, hath scap't worse, then the *Calenture*.

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## A Chamber-maid.

**S**hee is her mistresses shee Secretary, and keepes the box of her teeth, her haire, and her painting very priuate. Her industry is vp staires, and downe staires like a Drawer : and by her dry hand you may know shee is a sore starcher. If she lye at her Masters beds feet, shee is quit of the *Greene sicknesse* for e-

## Character.

uer; For she hath terrible dreames when she's awak, as if she were troubled with the *Night-mare*. he hath a good liking to dwell i' th **Country**, but shee holds *London* the goodliest Forrest in *England*, to shelter a great belly. She reads *Greens* works ouer and ouer, but is so carried away with the *Mirror of Knighthood*, she is many times resolu'd to runne out of her seife, and become a **Lady Errand**. If she catch a clap, she giuides it so equally betweene the **Master** and the **Serving-man**, as if she had cut out the getting of it by a **Thred**: only the knaue *Sumner* makes her bowle booty, and ouer-reach the **Master**: The **Pedant** of the house, though he promise her marriage, cānot grow further inward with her, she hath paid for her credulity often, and now growes weary. Shee likes the forme of our marriage very wel, in that a woman is not tyde to answer to any Articles concerning questions of Virginity: Her minde her body, & clothes, are parcels loosely tackt together, and for want of

## Characters.

good vtterance, she perpetually laughs out her meaning. Her Mistris and shee helpe to make away *Time*, to the idlest purpose that can bee, cyther for loue or mony. In briefe, these *Chambermaides* are like Lotteries: you may draw twenty, ero one worth any thing.

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### *A Precision.*

TO speake no otherwise of this *varnisht rottennesse*, then in truth and veritie hee is, I must define him to bee a deauenre Creature, full of or all Sanctity, and mentall impietie; a faire obiect to the eye, but starke naught for the vnderstanding: or else a violent thing, much giuen to contradiction. Hee will bee sure to be in opposition with the *Papist*, though it bee sometimes accompanied with an absurdity;

# Characters.

like the Ilanders neere adioyning vnto *China*, who salute by putting off their shooes, because the men of *China* doe it by their hats. If at any time he fast, it is vpon Sunday, & he is sure to feast vpon Friday. He can better affoord you tenne lies, than one oath; & dare commit any sinne gilded with a pretence of sanctity. He will not sticke to commit Fornication or Adulterie, so it be done in the feare of God, and for the propagation of the godly; and can find in his heart to lye with any whore, saue the whore of *Babylon*. To steale he holds it lawfull, so it be from the wicked & *Egyptians*. He had rather see *Antichrist*, then a picture in the Church window: and chuseth sooner to bee false hanged, then see a legge at the name of *I E S V S*, or one stand at the *Creede*. He conceives his prayer in the Kitchin, rather then in the Church; & is of so good discourse, that he dares challenge the *Almighty* to talke with him *ex tempore*. He thinkes euery Organist is in the state of damnation,

# Characters.

and had rather heare one of *Robert Wistomes Psalms*, then the best *Hymne* a *Cherubin* can sing. Hee will not breake wind without an *Apology*, or asking for giuenesse, nor kisse a Gentlewoman for feare of lusting after her. He hath nick-named all the Prophets and Apostles with his Sonnes, and begets nothing but *Vertues* for Daughters. Finally, hee is so sure of his saluation, that hee will not change places in heauen with the *Virgin Mary*, without boot.

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## An Innes of Court man

HEE is distinguisched from a Scholler by a paire of silke stockings, and a Beauer Hat, which makes him contemn a Scholler as much as a Scholler doth a Schoolemaster: By that hee hath heard one mooting, and seene two playes, hee thinkes as basely of th

# Characters.

*Universitie*, as a young *Sophister* doth of the *Grammar-schoole*. Hee talkes of the *Universitie*, with that state, as if hee were her *Chancellour*; findes fault with alterations, and the fall of *Discipline*, with an, *it was not so when I was a Student*; although that was within this halfe yere. Hee will talke ends of *Latine*, though it bee false, with as great confidence, as ever *Cicero* could pronounce an *Oration*, though his best authors for't be *Tavernes* and *Ordinaries*. Hee is as farre behind a *Courtier* in his fashion, as a *Scholler* is behind him: and the best grace in his behauour, is to forget his acquaintance.

Hee laughes at every man whose Band fits not well, or that hath not a faire shoo-tie, and hee is ashamed to be scene in any mans company that weares not his clothes well. His very essence he placeth in his outside, and his chiefest praier is, that his revenues may hold out for *Taffata* cloakes in the Summer, and 'eluet in the Winter. For his recreatiō, he

## Charaders.

he had rather goe to a Citizens Wife, then a Bawdy house, only to saue charges : and hee holds Fee-taile to bee absolutely the best tenure. To his acquaintance hee offers two quarts of wine, for one hee giues. You shall never see him melancholly, but when he wants a new Suite, or feares a Sergeant: At which times only, he betakes himselfe to *Playdon*. By that he hath read *Littleton*, he can call *Solon*, *Lycurgus*, and *Iustinian*, fooles, and dares compare his Law to a *Lord Chiefe Justices*.

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### *A meere fellow of an house.*

**H**E is one whose Hopes commonly exceed his fortunes, and whose minde sores aboue his purse. If hee hath read *Tatitus*, *Gnicchardine*, or *Gallo-Belgicus*, he contemnes the *Lord Treasurer*, for all the state-policy he

## Characters:

had; and laughs to thinke what a foole he could make of *Salomon*, if hee were now aliue. Hee neuer weares new cloaths, but against a Commencement or a good time, and is Commonly a degree behinde the fashion. Hee hath sworne to see *London* once a yeere, though all his businesse be to see a play, walke a turne in *Pauls*, and obserue the fashion. Hee thinkes it a discredit to be out of debt, which hee neuer likely cleares, without resignation mony. He wil not leaue his part he hath in the priuiledge ouer yong Gentlemen, in going bare to him, for the Empire of *Germany*: Hee prayes as heartily for a sealing, as a *Gormorant* doth for a deare yeere: yet commonly hee spends that revenue before he receiues it.

At meales, he sits in as great state ouer his *Peny-Commons*, as euer *Vitellius* did at his greatest Banquet: & takes great delight in comparing his fare to my Lord *Mayors*.

If hee be a leader of a *Faction*, hee thinkes

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thinks himselfe greater then euer *Casar* was, or the *Turke* at this day is. And hee had rather lose an inheritance then an Office, when he stands for it.

If he be to trauell, hee is longer furni-  
shing himselfe for a fwe miles iourney,  
then a ship is rigging for a seuen yeeres  
voyage. He is neuer more troubled, then  
when hee is to maintaine talke with a  
**Gentle-woman**: wherein hee commits  
more absurdities, then a Clowne in ea-  
ting of an egge.

He thinkes himselfe as fine when hee  
is in a cleane band, and a new paire of  
shooes, as any Courtier doth, when hee  
is first in a New-fashion.

Lastly, he is one that respects no man  
in the *University*, and is respected by no  
man out of it.

*A worthy*

## *A Worthy Commander in the Warres*

Some, that accounts learning the nourishement of military vertue, and laies that as his first foundation. Hee neuer bloodies his sword but in heate of battell; and had rather saue one of his owne Souldiers, then kill ten of his enemies. Hee accounts it an idle, vaine & gloriouſ, & suspected bounty, to be full of good words; his rewarding therefore of the deseruer arriues so timely, that his liberality can neuer be ſaid to be gowtly-handed. He holds it next his Creed, that no Coward can be an honest man, and dare die in't. He doth not thinke his body yelds a more spreading shadow after a victory then before; & when he looks vpon his enemies dead body, tis a kind of noble heauiness, no insultation; he is ſo honourably mercifull to women in

# Characters.

surprizall, that onely, that makes him an excellent Courtier. He knowes, the hazard of battels, not the pompe of Ceremonies, are Souldiers best Theaters, and striues to gaine reputation, not by the multitude, but by the greatnesse of his actions. Hee is the first in giuing the charge, and the last in retiring his foot. Equall toyle he endures with the Common Souldier: from his example they all take fire; as one Torch lights many. Hee vnderstands in warre, there is no meane to erre twice; the first, and least fault beeing sufficient to ruine an Army: faults therfore he pardons none; they that are presidents of disorder, or mutiny, repaire it by being examples of his *Justice*. Besiedge him never so strik-  
ly, so long as the ayre is not cut from him, his heart faints not. He hath learned as well to make vse of a victory, as to get it, and pursuing his enemies like a whirle-wind carries all afore him: being assured, if euer a man will benefit himselfe vpon his foe, then is the time,

## Characters.

when they haue lost force, wisedome, courage, & reputation. The goodnes of his cause is the speciall motiue to his valour; neuer is he knowne to slight the weak'ſt enemy that coms arm'd against him in the hand of *justice*. Hasty and ouermuch heat he accounts the *Stepdame* to all great actions, that will not suffer them to driue: if he cannot ouercome his *Enemy* by force, he do's it by *Time*. If euer he shake hands with war, he can dye more calmly then most Courtiers, for his continuall dangers haue been as it were so many meditations of death; he thinkes not out of his owne calling, when hee accounts life a continuall warfare, and his prayers then best become him when armed *Cap a peau*. Hee vters them like the great *Hebrew Generall*, on horsebacke. Hee casts a smiling contempt vpon *Calumny*, it meers him as if *Glaſſe* should encounter *Adamant*. He thinkes warre is neuer to bee giuen o're, but on one of these three condicions: an assured *peace*, absolute *victory*, or

# Characters.

or an honest death. Lastly, when peace folds him vp, his siluer head should lean neare the golden Scepter, and dye in his Princes bosome.

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## A wayne-glorious Cowardin Command,

IS one, that hath bought his place, or come to it by some Noble-mans letter : hee loues a life dead payes, yet wishes they may rather happen in his Company by the scuruy, then by a bat-tell. View him at a muster, and he goes with such a noise, as if his body were the wheele-barrow that carried his iudgement rumbling to dril his Souldiers. No man can worse define betweene *Pride* and noble *Courtesie* : hee that salutes him not so farre as Pistoll carries leuell, giues him the *disgust* or *affront* chuse you whether. He traines by the hooke,

## Characters.

booke, and reckons so many postures of the Pike and Musket, as if hee were counting at Noddy. When hee comes at first vpon a Camisado, hee lookes like the foure windes in painting, as if hee would blow away the enemy; but at the very first on-set, suffers feare and trembling to dresse themselues in his face apparantly. He scornes any man should take place before him: yet at the entring of a *breach*, hee hath been so humble-minded, as to let his Lieutenant lead his Troopes for him. He is so sure armd for ta king hurt, that hee seldom does any: and while hee is putting on his Armes, hee is thinking what summe hee can make to satisfie his ransome. He will raile openly against all the great *Commanders* of the aduerse party; yet in his owne conscience allowes them for better men: such is the nature of his feare, that contrary to all other filthy qualities, it makes him thinke better of another man then himselfe. The first part of him that is set a running, is his

# Characters.

*Eye-sight*: when that is once struck with terror, all the *Costine Phisickē* in the world cannot stay him; if euer hee doe any thing beyond his own heart, tis for a *Knight hood*, and hee is the first kneeles for't without bidding.

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## A Pyrate

**T**ruely defined, is a *bold Traitor*; for hee fortifies a Castle against the King. Giue him Sea-roome in neuer so small a vessell, and like a witch in a sciuie, you would thinke hee were going to make merry with the Diuell. Of all callings his is the most desperate, for he will not leaue off his thecuing, though he be in a narrow prison, and looke euer day (by tempest or fight) for execution. Hee is one plague the Diuell hath added, to make the Sea more terrible then a storne; and his heart is so hardned in that rugged element, that hee

# Characters.

cannot repent, though he view his graue  
(before him) continually open: he hath  
so little of his own, that the house hee  
sleeps in is stoln; all the necessities of life  
hee filches, but one: hee cannot steale a  
sound sleep, for his troubled conscience.  
Hee is very gentle to those vnder him,  
yet his rule is the horriblest tyranny in  
the world, for hee giues licence to all  
rape, murder, and cruelty, in his owne  
example: what hee gets, is small vs to  
him, onely liues by it, (somewhat the  
longer) to do a little more seruice to his  
belly; for he throwes away his treasure  
vpon the shore in riot, as if he cast it into  
the Sea. He is a *cruell Hawke* that flies at  
all but his owne kinde: and as a *Whale*  
neuer comes ashore but when shee is  
wounded; so hee very seldomme, but for  
this necessities. He is the *Merchants book*,  
that serues onely to reckon vp his losses;  
a perpetuall plague to noble traffique, the  
*Hurican of the Sea*, and the Earth-quake of  
the *Exchange*. Yet for all this giue him  
but his pardon, and forgiue him restitu-  
tion,

# Characters.

tion, he may live to know the infide of a Church, and die on this side Wapping.

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## An ordinary Fencer

IS a fellow, that beside shauing of Cudgels, hath a good insight into the world, for hee hath long beene beaten to it. Flesh and blood hee is like other men; but surely nature meant him *Stockfish*: his, and a Dancing-schoole, are inseparable adiuncts; and are bound, though both stinke of fweate most abominable, neither shall complaine of annoyance: three large Bauins set vp his Trade, with a Bench; which (in the vacation of the afternoone) hee vses for his day-bed: for a firkin to pisse in, hee shall be allowed that, by those make *Allom*: when hee comes on the Stage at his Prize, hee makes a legge seuen severall wayes, and

# Characters.

scrambles for mony, as if hec had beene  
borne at the *Bathc* in *Somersetshire* : at  
his challenge he shewes his metall ; for  
contrary to all rules of *Physick*, he dares  
bleed, though it bee in the dog-dayes:  
hee teaches *Devillifh* play in's Schoole,  
but when he fights himselfe, he doth it  
in the feare of a good Christian, he com-  
pounds quarrels among his Schollers,  
and when he hath brought the businesse  
to a good vpshot, he makes the recko-  
ning. His wounds are seldom aboue  
skin-deepe; for an inward bruise, Lamb-  
stones and sweet-breads are his onely  
*Sperma Ceti*, which he eats at night, next  
his heart fasting : strange Schoole-ma-  
sters they are, that euery day set a man as  
farre backward as he went forward; &  
throwing him into a strange posture,  
teach him to thresh *satisfaction* out of *in-  
urie*. One signe of a good nature is, that  
hec is stiil open breasted to his friends:  
for his foile, and his doublet, weare not  
out aboue two buttons, and resolute he  
is, for he so much *scorns* to take blowes,

# Characters.

that hee neuer weares Cuffes ; and hee liues better contented with a little, than other men ; for if he haue two eyes in's head, he thinkes Nature hath ouerdone him. The Lord *Mayers* triumph makes him a man, for that's his best time to flourish. Lastly, these fencers are such things, that care not if all the world were ignorant of more letters then only to read their Patent.

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## A Punny-Clarke.

Hee is tane from *Grammar-schoole* halfe codled, and can hardly shake off his dreames of breeching in a twelue moneth. Hee is a Farmers sonne, and his fathers vtmost ambition is to make him an *Atturney*. Hee doth itch towards a Poet, and greases his breeches extremely with feeding without a napkin. He stndies false Dice.

# Characters.

to cheat Costermongers, and is most chargeable to the Butler of some *Inne of Chancery*, for pissing in their greenpots. Hee eats Ginger-bread at a play-house; and is so sawcy, that he ventures fairely for a broken pate at the banqueting-house, & haue it. He would neu'r come to haue any wit, but for a long *vacation*, for that makes him bethinke him how he shall shift another day. Hee prayes hotly against fasting; and so he may sup well on Friday nights, hee cares not though his master bee a *Puritane*. Hee practises to make the words in his *Declaration* spread, as a Sewer doth the dishes at a Nigards Table; a Clarke of a swooping *Dash*, is as commendable as a Flanders horfe of a large taile. Though you be neu'er so much delay'd, you must not call his Master knaue; that makes him goe beyond himselfe, and write a Challenge in Court-hand; for it may be his own another day. These are some certaine of his *liberall faculties*: but in the Tearme time, his *Clog* is a *Buckrom Bag*.

# Characters.

**B**ig. Lastly, which is great pitty, hee  
neuer comes to his full growth, with  
bearing on his shoulder the sinfull bur-  
then of his Master at severall Courts in  
Westminster.

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## A Foot-man.

**L**et him bee never so well made, yet  
his legges are not matches, for hee  
is still setting the best foote forward.  
He will neuer be a staid man, for he has  
had a running head of his owne, euer  
since his child-hood. His mother (which  
out of question, was a light-heel'd  
wench) knew it, yet let him runne his  
race; thinking age would reclaime him  
from his wilde courses. He is very long  
winded; and, without doubt, but that  
hee hates naturally to serue on horse-  
backe, hee had prooued an excellent  
Trumpet. He has one happinesse above

# Characters.

all the rest of the Seruagmen: for when he most ouer-reaches his Master, hee is best thought of. Hee liues more by his owne heat then the warmth of clothes; and the waiting-woman hath the greatest fancy to him, when he is in his close trouses. Gardes he weares none; which makes him liue more vpright than any grosse-gartered Gentlemanvsher. Tis impossible to draw his picture to the life, cause a man must take it as he's running; onely this, Horses are vsually let blood on S. Stephens day: on S. Patricks he takes rest, and is drencht for all the yeere after.

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## *A Noble and retired House-keeper*

IS one whose bounty is limittted by reason, not ostentation: and to make it last, hee deales it discreetly, as wee sowe the furrow, not by the sacke, but

# Characters.

by the handfull. His word and his meaning never shake hands and part, but alway goe together. He can suruay good, and loue it, and loues to doe it himselfe, for it owne sake, not for thankes. Hee knowes there is no such misery as to ouerlive good name, nor no such folly as to put it in practise. His mind is so secure, that *thunder* rockes him asleepe, which breakes other mens slumbers, *Nobility* lightens in his eyes: and in his face and gesture is painted, *The god of Hospitality*. His great houses, beare in their front more durance, then state; vnlesse this adde the greater state to them, that they promise to out-last much of our new phantaſticall building. His *heart* never growes old, no more then his *memory*, whether at his booke or on horsebacke; hee passeth his time in ſuch noble exercise, a man cannot ſay, any time is lost by him: nor hath he onely *yeeres*, to approue he hath liued till he be old, but *vertues*. His thoughts haue a high *ayme*, though their dwelling be in the *Vale of*

# Characters

an humble heart, whence as by an *Engin*  
(that raises water to fall, that it may rise  
the higher) he is heighthned in his humi-  
lity. The *Adamant* serues not for all  
Seaes, but this doth ; for hee hath, as it  
were, put a gird about the whole world,  
and found all her *quicke-sands*. Hee hath  
this hand ouer *Fortune*, that her iniuries,  
how violent or sudden soeuer, they doe  
not daunt him ; for whether his time  
call him to liue or die, hee can doe both  
nobly : if to fall, his descent is brest to  
brest with vertue ; and euen then,  
like the *Sunne* neere his Set,  
hee shewes vnto the  
world his clearest  
countenance.

# Charaders.

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## An Intruder into favour,

IS one, that builds his reputation on  
Others infamy : for slander is most  
commonly his morning prayer. His pas-  
sions are guided by *Pride*, and followed  
by *Injustice*. An inflexible anger against  
some poore tutor, hee falsly cals a *Coura-  
gious constancie*, and thinkes the best part  
of grauity to consist in a ruffled fore-  
head. He is the most slauishly submiss;  
though eniuious to those that are in bet-  
ter place then himselfe; and knowes the  
Art of words so wel, that (for shrowding  
dishonesty vnder a fair pretext) he seems  
to preserue raud in Chrystall. Like a  
man of a kinde nature, hee is the first  
good to himselfe, in the next file, to his  
Frenck Taylor, that giues him all his  
perfection: for indeed, like an *Estridge*,  
or *Bird of Paradise*, his feathers are more  
worth then his body. If ever hee doe  
good

# Characters:

good deed (which is very seldome) his owne mouth is the *Chronicle* of it, lest it should die forgotten. His whole body goes all vpon *skrewes*, and his face is the *vice* that moues them. If his *Patron* bee giuen to musicke, hee opens his chops, and *sings*, or with a wrie necke, fals to tuning his instrument: if that faile, hee takes the heighth of his Lord with a Hawking pole. He followes the mans fortune, not the man: seeking thereby to increase his owne. He pretends he is most vndeseruedly enuied, & cries out, rememb'ring the game, *Chesse*, that a *Pawne* before a King is most playd'on. Debts hee owes none, but shrewd turns, and those he payes ere he be sued. He is a flattering *glasse* to conceale age, and wrinkles. He is *Mountaines Monkie*, that climbing a tree, and skipping from bough to bough, giues you dracke his face; but come once to the top, he holds his nose vp into the winde, and shewes you his tayle: yet all this gay glitter, shewes on him, as if the *Sunne* shone

# Characters.

in a puddle ; for hee is a small wine that will not last ; and when hee is falling, hee goes of himselfe faster then misery can drue him.

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## A faire and happy Milke-maid

IS a Countrey Wench, that is so farre from making her selfe beautifull by Art, that one looke of hers is able to put *all face-Pbyfickē* out of countenance. She knowes a faire looke is but a *Dumbe Orator* to commend vertue, therefore mindes it not. All her excellencies stands in her so silently, as if they had stolne vpon her without her knowledge. The lining of her apparell (which is her selfe) is farre better than outsides of *Tissew* : for though she be not arrayed in the spoile of the *Silke-worme*, shee is deckt in *innocency*, a far better wearing. Shee doth not, with lying long abed,

## Characters.

spoile both her *complexion* and *conditions* ; nature hath taught her, too *immoderate sleepe is rust to the Soule* : shee rises therefore with *Chauncleare* her dames Cock, and at night makes the *Lambe* her *Corfew*. In milking a Cow, and straying the Teares through her fingers, it seemes that so sweete a Milke-presse makes the Milke the whiter or sweeter; for never came *Almond Gloue* or *Aromatique Oyntment* of her Palme to taint it. The golden eares of corne fall and kisse her feete when shee reapes them, as if they wisht to be bound & led prisoners by the same hand that fell'd them. Her breath is her owne, which sents all the yeer long of *June*, like a new made Haycock. She makes her hand hard with labour, and her heart soft with pitty: and when winters eueninges fal early (sitting at her mery wheele) she sings a defiance to the giddy *wheele of Fortune*. She doth all things with so sweet a grace, it seems ignorance will not suffer her to doe ill; beeing her minde is to doe well.

# Characters.

Shee bestowes her yeeres wages at next fair; and in chusing her garments, counts no brauery i'th' world, like decency. The *Garden* and *Bee-hive* are all her *Physike* and *Chyrurgery*, and she liues the longer for't. Shee dares goe alone, and vnfold sheepe i'th' night, and feares no manner of ill, because shee meanes none: yet to say truth, she is neuer alone, for shee is still accompanied with old *songs*, *honest thoughts*, and *prayers*, but short ones; yet they haue their efficacie, in that they are not pauled with insuing idle cogitations. Lastly, her dreames are so chaste, that she dare tell them: onely a Fridaies dream is all her *superstition*: that shee con-coales for feare of anger. Thus liues she, and all her care is shee may die in the *Spring-time*, to haue store of flowers stucke vpon her winding-sheet.

An

# Characters.

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## *An arrant Horse-courser*

Hath the tricke to blow vp Horse-flesh, as the Butcher doth Veale, which shall wash out againe in twice riding twixt *Waltham* and *London*. The Trade of Spurre making had decayed long since, but for this vngodly tyrman. Hee is curst all ouer the fourre ancient High-wayes of England: none but the blind men that sell switches i'th' Road are beholding to him. His Stable is fill'd with so many Diseases, one would thinke most part about Smithfield were an Hospitall for Horses, or a slaughter house of the Common-hunt. Let him furnish you with a Hackney, 'tis as much as if the Kings-warrant ouertooke you within ten miles to stay your iourney. And though a man cannot say, hee couzens you directly; yet ~~any~~ Ostler within ten miles, should hee be

# Characters.

hee brought vpon his Booke-oath, will affirme hee hath laid a bayt for you. Resolute when you first stretch your selfe in the stirrops, you are put as it were vpon some Vsurer, that will never beare with you past his day. Hee were good to make one that had the Collicke alight often, and (if example will cause him) make vrine; let him onely for that say, *Gr' mercy Horse.* For his sale of horses, hee hath false couers for all manner of Diseases, onely comes short of one thing (which hee despaires not vtterly to bring to perfection) to make a horse goe on a wooden legge and two crutches. For powdring his ears with Quicksiluer, and giving him suppositories of live Eeles he's expert. All the while you are a cheapning, he fears you will not bite; but he laughs in his sleeve, when he hath coozened you in earnest. French-men are his best Chapmen, hee keepes amblers for them on purpose, and knowes howe can deceiue them very easilly. He is so constant to his Trade,

# Character:.

that while he is awake, he tries any man he talkes with, and when he's asleepe, he dreams very fearefully of the pausing of Smithfield, for he knowes it would founder his occupation.

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## *A Roaring Boy.*

**H**is life is a meere counterfeit Patent : which neverthelesse makes many a Countrey Justice tremble. *Don Quixotes* Water-Milles are still Scotch Bag-pipes to him. Hee sends Challenges by word of mouth: for he protestts ( as he is a Gentleman & a brother of the Sword) he can neither write nor read. He hath runne through divers parcels of Land, & great houses, beside both the Counters. If any priuate quarrell happen among our great Courtiers, hee proclaims the *businesse*, that's the word, the *businesse*; as if the united forces of the

*Romish*

# Characters.

Rimish Catholickes were making vp for  
Germany. He cheats young Guls that are  
newly come to Towne; and when the  
keeper of the Ordinary blames him for  
it, he answers him in his owne Profess-  
or, that a *Woodcocke* must be pluckt ere  
he be dreft. He is a *Superintend* of Brothels,  
and in them is a more vilenewfull refor-  
mer of vice, then *Prentices* on Shroue-  
Tysday. He loues his Friend, as a  
Counsellor at law loues the eluer bree-  
ches he was first made Barrester in, hee'll  
be sure to weare him thred-bare ere he  
forsake him. He sleepes with a Tobac-  
co-pipe in's mouth; and his first prayer  
i'th' morning is, thee may remember  
whom he fell out with o'ternight. Sol-  
dier hee is none, for hee cannot distin-  
guish betwix the *Onion* *Scallion* and *Campion*;  
and if hee have wortle it in his hollow  
tooth for the *Toothache*, and so come  
to the knowledge of it, that's all. The  
Tenure by which he holds his meanees,  
is an *estate at will*; and that's bor-  
rowing. *Land-lords* have but fourt

# Characteres.

Quarter-dayes a bus hce three hundred a  
and oddes. He keepeſ very good Camo-  
pani yeaſ is a man of no retorning: and a  
when he goes not drunke to bed, hee is  
very sick next morning. He commonly  
dise like a mad man, with a Grapē in ſo  
throghe ſome hole in a ſtue in a mar-  
row. And he haue board of ſome chaires  
haue ſcap' & hanging, hee gaſt for Apace  
miss, onely to deſpare men from taking T  
obacco. you wot you ſhall in tollerance  
ſee it before you ſee it at wrodeſſe  
ſet it on d'ſtore it and the wrodeſſe ſet  
it on. The new reſort of the world  
is a ſtore, and ſtore, and ſtore, and ſtore  
told **A Drunken Dutchman** reſident in the  
Aſſeſſ, and in **England**, who had a ſtore  
with the name of the **Conqueror** and **the**  
**Saint**, a Quarter-Maſter with his wife  
Hes blankeſ of Butter, as if he were  
noimed all lower for the Itch. Let him  
com to ourne ſtore ſo leane, and plant him  
but one Mondy aſtre the Brew-houſes T  
in ſtore, and hee'll bee puſt up to  
your hand like a bloat Harting. Of alſe  
ſtore

I ſhall a Quarter-Maſter with his wife  
Hes blankeſ of Butter, as if he were  
noimed all lower for the Itch. Let him  
com to ourne ſtore ſo leane, and plant him  
but one Mondy aſtre the Brew-houſes T  
in ſtore, and hee'll bee puſt up to  
your hand like a bloat Harting. Of alſe  
ſtore

# Characters.

- places of pleasure, he loues a Common Garden, and (with the 5 wine of the Pa-  
rish) had neede bee ringed for footing.  
Next to these he effectis Lotteries han-  
dally ; and bequeathes the best prize in  
his Will aforchand; when his hopes fall,  
hee's blanke. They swarre in great  
Tenements like Flics. Sixe Households  
will liue in a Garret. He was wont (one-  
ly to make vs fooles) to buy the Fox  
skin for three pence, & sell the taile for  
a shilling. Now his new Trade of brew-  
ing Strong-waters makes a number of  
mad-men. Hee loues a Welshman ex-  
tremely for his Diet and Orthography;  
that is, for pluralitie of consonants, and  
cheese. Like a Horse, hee's onely gu-  
ided by the mouth : when hee's drunke,  
you may thrust your hand into him  
like an Eelekinne, and strip him his in-  
side outwards. Hee hoordes vp faire  
gold, and pretends 'tis to scethe in his  
Wiues broth for a consumption, and  
loues the memorie of King Harry the 8.  
most especially for his old Soueraignes.

# Characters.

He saies we are vnewise to disapeare the decay of Timber in England is for all manner of buildings or Fortification what soever, he desires no other thing in the world, then Barrels and Hop-poles. To conclude, the onely two plagues hee trembles at, is smal Beere, and the Spanish Inquisition.

## A Phantastique.

## An Imprudent young Gallant.

There is a confederacy betweene him and his clothes, to bee made a puppy: view him well, and you'll say his Gentry sits as ill vpon him, as if he had bought it with his penny. He hath more places to send money to, then the Diuel hath to send his spirits: and to furnish each Mistresse, would make him run besides his wits, if he had any to lose. Hee accounts

# Characters.

accounts bashfulnes the wickedſt thing in the world; and therefore studies Impudencē. If all men were of his minde, all honesty would be out of fashion: hec withers his Cloathes on a Stage, as a Sale-man is forc't to doe his ſutes in Birchin-lane; and when the Play is done, if you marke his riſing, 'tis with a kinde of walking Epilogue betweene the two candles, to know if his Suite may paſſe for currant: he ſtudies by the diſcretion of his Barber, to frizle like a Baboone: three ſuch would keepe three the nimbleſt Barber's in the town, from euer hauing leiuſure to weare net-Garters: for when they haue to do with him, they haue many Irons in'th fire. He is trauelled, but to little purpose; only went ouer for a ſquirt, and came backe againe, yet neuer the more mended in his conditiōns, 'cause hee carried himſelfe along with him: a Scholler hee pretends himſelfe, and ſayes he hath iweat for it: but the truthe is, hee knowes Cornelius farre better than Tacitus ſhi' ordinary ſpōres

# Characters.

are Cock-fights: but the most frequent, horse races, from whence hee comes home dry-foundred. Thus when his purse hath cast her calfe, he goes downe into the Country: where hee is brought milke and white cheese like the Switzers.

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## A B U T T O N-M A K E R of Amsterdam,

Some that is fled ouer for his *Conscience*; and left his wife and children vp on the Parish. For his knowledge, hee is mereley a *Horne-booke* without a *Christ-Croffe*: afore it : and his zeale consists much in hanging his Bible in a Dutch button: hee coozens men in the purity of his cloathes: and twas his onely ioy when he was on this side, to be in Prison : he cries out, 'Tis impossible for any man to be damn'd, that lies in his

# Characters.

Religion, & his equiuocation is true: as long as a man lives in't, he cannot; but if he die in't, there's the question. Of all Feasts in the yeere, he accounts S. Georges Feast the prophaneſt, because of S. Georges Crosse, yet ſometime hee doth ſacrifice to his owne belly; provided, that he put off the Wake of his owne nativity, or wedding, till good Friday. If there bee a great Feast in the Towne, though moſt of the wicked (as he calls them) be there, he will be ſure to bee a guest, and to out-eat ſix of the fatt'ſt Burgers: he thinkes, though he may not pray with a Jew, he may eat with a Jew: hee winkes when hee prayes, and thinkes hee knowes the way ſo now to heauen, that he can finde it blindefold. Latine he accounts the language of the Beast with ſeven heads; and when he ſpeakes of his owne Countrey, cries, hee is fled out of Babel. Lastly, his deuotion is *Obſtinacy*, the onely ſolace of his heart, *Contradiction*; and his maine end, *Hypocrifie*.

A. d'Uster.

# Characters:

## Of a Winter Grethopper and a Vipere at Distaffer of the Time

IS a Winter Grethopper all the yeere long  
that lookes backe vpon *Haruest*, with  
a leane paire of cheeke, neuer sets for-  
ward to mett it : his malice suckes vp  
the greatest part of his owne venome,  
and, therewith imposioneth himselfe  
and this sicknesse rises rather of *selfe-opi-  
nion*, or *over-greas expectation* ; so in the  
conceit of his owne ouer-worthinesse,  
like a *Cyssrell*, hee striues to fill himselfe  
with winde ; and flies against it. Any  
mans aduancement is the most capitall  
offence that can bee to his malice : yet  
this envy, like *Phalaris Bull*, makes that a  
torment, first for himselfe, hee prepared  
for others: hee is a *Day-bed for the Diuell*  
to slumber on ; his blood is of a yellow-  
ish colour ; like those that haue beeene  
bitten by *Vipers*; and his gaule flowes as  
thicke in him as oyle in a poyson'd sto-  
macke,

# Charaders.

macke. He infects all society, as thunder sowres wine : warre or peace, dearth or plenty; makes him equally discontented. And where he finds no cause to taxe the State, he descends to raile against the rate of Salt butter. His wishes are *whirle-windes*; which breath'd forth, returne into himselfe, & make him a most giddy and tottering vessel. When he is awake, & goes abroad, he doth but walk in his sleepe, for his visitation is directed to none; his busynesse is nothing. He is often dumbe-mad, & goes fetter'd in his owne entralles. Religion is commonly his pretence of discontent, though he can be of all religions; therefore truely of none. Thus by vnnaturalizing himselfe, some would thinke him a very dangerous fellow to the State, but hee is not greatly to be fear'd: for this dejection of his, is onely like a Rogue that goes on his knees and elbowes in the mire, to further his cogging.

Amere

## A meere fellow of an House

**E**Xamines all mens carriage but his  
Owne; and is so kinde-natured to  
himselfe, hee findes fault with all mens  
but his owne. Hee weares his apparell  
much after the fashion; his meanes will  
not suffer him come too nigh: they af-  
ford him *Magdalen*, or *Satinise*; but  
not without the Colledges next leases  
ac quaintance; his inside is of the selfe-  
same fashion, not rich: but as it refleets  
from the glasse of selfe-liking, there  
*Cras* is *Irus* to him. Hee is a *Pedant* in  
shevv, though his title be *Tutor*; and his  
*Pupils*, in broader phrase, are *schooke-  
boyes*. On these he spends the false gallop  
of his tongue; and with senselesse dis-  
course toves them alone, not out of ig-  
norance. Hee shewes them the rinde,  
conceales the sap: by this meanes hec  
keeps them the longer, himselfe the bet-  
ter. He hath learnt to cough, and spit, &  
blow

# Characters.

blow his nose at every period, to recover his memory: and studies chiefly to set his eyes and beard to a new forme of learning. His Religion lies in waite for the inclination of his Patron; neither ebbes nor flowes, but lust standing wa-  
ter, betwene *Protestant* and *Paritan*. His dreames are of pluralitie of Benefi-  
ces and Non-residency; and when he  
rises, casts a long Glance to his looking-  
glaſſe. Against hee comes to bee ſome  
great mans Chaplaine, he hath a habit  
of boldneſſe, though a very Coward.  
He ſpeakes ſwords, Fights, *Ergo's*: His  
pace on foot is a meaſure; on horse-back  
a gallop: for his legs are his own, though  
horse and ſpurres are borrowed. He hath  
leſſe vſe then poſſeſſion of Bookes. He is  
not ſo proud, but he will call the mea-  
neſt Author by his name; nor ſo vnskil-  
led in the Herauldry of a ſtudy, but he  
knowes each mans place. So ends that  
fellowſhip; and begins another.

# Characters.

Is one of Samson's Foxes : Hee sets men together by the ears, more banefully then *P. Hories* ; and in a long vacation his sport is to goe a fishing with the ~~Pe-  
nny~~ *sturres*. He cannot erre before Judge-  
ment, and then you see it, Onely *writs of error* are the *Takers* that keepes his *Clu-  
est* vndoing somewhat the longer. Hee  
is a vestry-man in his Parish, had easily  
set his neighbour at variance with the  
*Vicar*, when his wicked *Counsellor* on both  
sides is like *weapons* put into men's  
hands by a *Fencer*, whereby they get  
blowes, he money. His honesty and learn-  
ing bring him to *Under-Sheriffeship*, in  
which having threecorune shooough, hee  
doe's not feare the *Lieutenant of the Shire*,  
nay more, hee feares not *God*. Cowardise  
holds him a good Commonwealths  
man; his penne is the plough, and parch-  
ment

# Characters.

ment the Soyle, whence he reapes both  
Coyne and Curses. Hee is an Earth-  
quake, that willingly will let no ground  
lye in quiet. Broken tithes make him  
whole; to haue halfe in the County  
break their Bonds, were the onely li-  
berty of conscience. Hee would wish  
(though he be a Brownist) no neighbour  
of his should pay his Tithes duly, if such  
Sutes held continuall Rie at *Westmin-*  
*ster*. He cannot away with the reverend  
Service in our Church, because it ends  
with *The peace of God*. His lodes blowes  
extremely, and hath his Chirurgical  
bill of all rates, from head to foote, to  
incense the sturie: hee would not gaie  
away his yearely beatings for a good  
piece of mony. Hee makes his Will in  
forme of a Law-case, full of quiddities,  
that his friends after his death (if for  
nothing else, yet) for the vexation of  
Lawe, may haue cause to rememb're  
him. And if hee thought the ghosts  
of meridid walke againe! (as they re-  
port in time of Popery), sure hee would  
hide .

# Characters.

hid some single money in Westminster-Hall, that his spirit might haunt there. Only with this, I will pitch him o're the Barre, and leave him, That his fingers itch after a Britte, ever since his first practising of Court-hand.

## An Ingroffer of Corne.

There is no vermine in the Land like him, hee lades both Heaven and Earth with pretended Deaths, when there's no cause of scarcitie. His hoarding in a deserte etc, is like Brifethos Bowels in Omid: *Quodque in bibus effet, quodque satis potius populi, non sufficit vni;* He prayes daily for mose inclosures, and knowes no reason in his Religion, why we shold call out forefathers dayes, *The time of ignorance,* but onely because they sold Myleatt for twelue pence a bushell. He wishes that Danke were at the molocor; and had rather bee cer-

# Characters.

certaine of some forraine inuasion, then  
of the setting vp of the Stilyard. When  
his barnes and garners are full (if it be a  
time of dearth ) he will buy halfe a bu-  
sheli' th' Market to serue his Houshold:  
and winnowes his Corne in the night,  
lest , as the Chaffe , throwne vpon the  
water, shew'd plenty in Ægypt ; so his  
( carried by the winde ) should pro-  
claime his abundance. No painting  
pleases him so well, as *Pharaohs* dreame  
of the seuen leane Kine, that ate vp the  
fat ones; that he has in his Parlor, which  
he will describe to you like a motion, &  
his cōment ends with a smothered prai-  
er for the like scarsity. He cannot away  
with Tobacco; for he is perswaded (and  
not much amisse) that tis a sparer of  
bread-corne; which he could finde in's  
heart to transport without Licence: but  
weighing the penalty , he grows mealy-  
mouth'd and dares not. Sweet smels he  
cannot abide ; wishes that the pure aire  
were generally corrupted: nay , that the  
spring had lost her fragrancy for euer , .

## Characters.

or we our superfluous sense of smelling, (as he tearmes it) that his Corne might not be found musty. The Poore hee accounts the Justices intelligencers, & cannot abide them: he complaines of our negligence of discouering new parts of the world, onely to rid them from our Climate. This Sonne, by a certaine kind of instinct, he bindes Prentice to a Taylor, who all the terme of his Indenture, hath a deare yeere in's belly, and rauins bread extremely: when he comes to be a free-man (if it be a dearth) he marries him to a Bakers daughter.

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### A Deuillish Vsurer

IS sowed as *Cummin* or *Hempc-seede*, with curses; and he thinkes he thrives the better. He is farre better read in the *Penall Statutes*, then the Bible; and his cuill

# Characters.

euill angell perswades him, he shall sooner be saued by them. He can bee no mans friend; for all men he hath most interest in, he vndoes: and a double dealer he is certaintly; for by his good will, hee euer takes the forfeit. He puts his mony to the vnnaturall Act of generation; and his Scriu'ner is the superuisor bawd to't. **Good Deedes** he loues none, but Seal'd and Deliuered: nor doth he wish any thing to thrive in the Countrey, but Bee-hiues; for they make him wax rich. He hates all but Law-Latine, yet thinks he might be drawne to loue h. Scholler, could he reduce the yeere to a shorter compasse, that his vse money might come in the faster. He seemes to be the sonne of a Taylor, for all his estate is in most heauy & cruel bonds. He doth not giue, but sell daies of painment, & those at the rate of a mans vndoing: he doth only feare the day of Iudgement should fal sooner, thā the painment of som great sum of money due to him: hee remoues his lodging when a subsidie comes; & if

# Characters.

hee bee found out, and pay it, hee grumbles Treason; but tis in such a deformed silence, as Witches raise their spirits in. Grauity hee pretends in all things, but in his priuate Whore; for hee will not in a hundred pound take one light fixepence; and it seemes hee was at *Tilbury Campes*, for you must not tell him of a *Spaniard*. Hee is a man of no conscience; for (like the *Lakes-farmer* that swounded with going into Bucklersbury) hee falls into a cold sweat, if hee but looke into the *Chauncerie*: thinkes in his Religion, wee are in the right for euery thing, if that were abolisht: hee hides his money as if hee thought to find it againe at the last day, and then begin's old trade with it. His clothes plead prescription; and whether they or his body are more rotten, is a question: yet should hee liue to bee hang'd in them, this good they would doe him, The very *Hangman* would pittie his ease. The Table hee keepes, is able to sterue twenty tall men; his ser-  
uants

# Characters.

uants haue not their liuing, but their dying from him, & that's of Hunger. A spare diet he commends in all men, but himselfe: he comes to Cathedrals only for loue of the singing-boyes, because they looke hungry. He likes our Religion best, because tis best cheape; yet would faine allow of Purgatorie, cause 'twas of his Trade, and brought in so much money: his heart goes with the same snaphiance his purse doth, tis sel-dom open to any man: friendship hee accounts but a word without any signification; nay, he loues all the world so little, that & it were possible, he would make himselfe his owne Executor: for certaine, hee is made Administrator to his owne good name, while he is in perfect memory, for that dyes long afore him; but he is so far from being at the charge of a Euuerall for it, that he lets it stinke aboue ground. In conclusion, for neighbourhood, you were better dwell by a contentious Lawyer. And for his death, tis either Surfet, the Pox, or des-  
paire:

# Characters.

paire, for seldome such as he die of  
Gods making, as honest men should do.

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## A Water-man

IS one that hath learnt to speake well  
of himselfe; for alwaies he names him  
selfe, *The first Man*. If he had betane him-  
self to some richer Trade, he could not  
haue choos'd but done well. For in this  
(though it be a meane one) he is still  
plying it, and putting himselfe forward.  
He is euermore telling strange Newes,  
most commonly lyes. If he be a Sculler,  
ask him if he be married, he'll equiuoc-  
ate and sweare he's a single man. Little  
trust is to be giuen to him, for he thinks  
that day he does best, when he fetches  
most men ouer. His daily labour teaches  
him the art of dissembling: for like a fel-  
low that rides to the pillory, he goes  
not that way he lookest: he keepes such  
a bawling at Westmister, that if the  
Lawyers were not acquainted with it,

# Characters.

an order would be tane with him. When he is vpon the Water, he is Fare-company: when he comes ashore, he mutinies; and contrary to all other Trades, is most surly to Gentlemen, when they tender payment: the Play-houses onely keepe him sober; and as it doth many other Gallants, make him an after-noones man. London-bridge is the most terriblest eye-sore to him that can be. And to conclude, nothing but a great *Presse*, makes him flye from the River; nor any thing, but a great *Frost*, can teach him any good manners.

N 4

A Re-

# Characters.

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## A Reverend Judge

IS one that desires to haue his greatness, onely measur'd by his goodnes: his care is to appeare such to the people, as he would haue them bee; and to bee himselfe such as he appeares; for vertue cannot seeme one thing, & be another: hee knowes that the hill of greatnessse yeldes a most delightfull prospect; but withall, that it is most subiect to lightning, and thunder: and that the people, as in ancient *Tragedies*, fit & censure the actions of those in authority: he squares his owne therefore, that they may farre bee aboue their pitty: hee wishes fewer Laws, so they were better obseru'd: and for those are multuarie, he vnderstands their institution not to be like briers or Springes, to catch euery thing they lay hold of; but like Sea-markes ( on our dangerous *Goodwin*) to auoide the shipwracke

# Characters.

wracke of ignorant passengers: he hates to wrong any man; neither hope, nor despair of preferment can draw him to such an exigent: hee thinkes himselfe then most honourably seated, when hee giues mercy the vpper hand: hee rather striues to purchase good name, then land; and of all rich stuffes for bidden by the Statute, loathes to haue his Followers weare their cloathes cut out of bribes and extortions. If his Prince call him to higher place, there hee deliuers his minde plainly, and freely, knowing for truth, there is no place wherein dissembling ought to haue lesse credit, than in a Princes Councell. Thus honor keeps peace with him to the graue, and doth not (as with many) there forsake him, and goe backe with the Heraulds: but fairely fits ore him, and broods out of his memory, many right excellent Common-wealthis men.

Veritonus

## *A vertuous Widdow*

IS the Palme-tee, that thrives not after the supplanting of her husband. For her childrens sake shee first marries, for she maried that she might haue childe, and for their sakes she marries no more. She is like the purest Gold, only imploied for Princes medals, shee neuer receiues but one mans impressio; the large ioynture mooues her not, titles of honor cannot sway her. To change her name, were (shee thinkes) to commit a sinne should make her ashamed of her husband's calling. She thinks she hath trauel'd all the world in one man; the rest of her time therfore she directs to heauen. Her maine superstition is, she thinks her husband's ghost would walk, should she not performe his will: she would do it, were there no Prerogatiue Court. She giues much

# Characters.

much to pious vses, without any hope to  
merit by them: and as one Diamond fa-  
shions another, so is she wrought into  
workes of Charity, with the dust or a-  
shes of her husband. She liues to see her  
selfe full of time; being so necessarie for  
earth, God calls her not to heauē, till she  
be very aged: and euē then, though her  
naturall strenght faile her, she stands like  
an ancient *Pyramide*; which the lesse it  
grows to mans eie, the neerer it reaches  
to heauen. This latter Chastity of hers,  
is more graue and reuerend, then that  
ere she was married: for in it, is neither  
hope, nor longing, nor feare, nor ie-  
alousie. She ought to be a mirrour for  
our yongest Dames to dressle themselues  
by, when she is fullest of wrinkles. No  
calamity can now come neere her; for  
in suffering the losse of her Husband, she  
accounts all the rest trifles. She hath  
laid his dead body in the worthiest  
monument that can be: She hath buried  
it in her owne heart. To conclude, She  
is a Relique, that without any supersti-  
tion

# Characters.

tion in the world, though she will not be kist, yet may be reverenc't.

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## *An ordinary Widdow*

IS like the Heralds Hearse-cloth; she serues to many funerals, with a very little altering the colour. The end of her Husband begins in teares; and the end of her teares beginnes in a Husband. Shee vses to cunning women to know how many Husbands shee shall haue, and never marries without the consent of sixe Midwiues. Her chiefeſt pride is in the multitude of her Suitors; and by them ſhe gaines: for one ſerues to draw on another, and with one at laſt ſhee ſhootes out an other, as Boyes doe Pellets in Elderne Gunnes. Shee com-mends to them a ſingle life, as Horse-courſers doe their Ladys, to put them away. Her fancy is to one of the biggest of.

# Characters.

of the Gard, but Knighthood makes her draw in a weaker Bow. Her seruants or kinsfolke, are the Trumpeters that summon any to this combate; by them shee gaines much credit, but loseth it againe in the old Proverbe: *Fama est mendax.* If shee live to be thrice married, shee seldom failes to coozen her seconde Husbands Creditors. A Churchman shee dare not venture vpon; for shee hath heard widdowes complain of dilapidations: nor a Souldier, though hee haue Candle-rents in the Citie, for his estate may be subiect to fire: very seldom a Lawyer, without he shewes his exceeding great practise, & can make her case the better: but a Knight with the old rent may doe much, for a great comming in is all in all with a widdow: euer prouided, that most part of her Plate and Iewels ( before the wedding ) be conceal'd with her Scriuener. Thus like a too-ripe Apple, shee falleth off her selfe: but hee that hath her, is Lord but of a filthy purchase, for the title is crack't.

# Characters.

crack't. Lastly, while she is a widdow, obserue her, she is no morning woman: the euening, a good fire, and facke, may make her iisten to a husband: and if euer she be made sure, tis vpon a full stomacke to bed-ward.

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## *A Quacksaluer*

IS a Mountebanke of a larger Bill than a Taylor; if hee can but come by names endow of diseases to stuffe it with, tis all the skill he studies for. He tooke his first beginning from a Cunning woman, and stole this blacke Art from her, while he made her seacoale fire. All the diseases euer sinne brought vpon man, doth he pretend to be a Curer of; when the truth is, his maine cunning is Corn-cutting. A great plague makes him, what with rayling against such, as leaue their cures for feare of infection, and in friendly

# Characters.

friendly breaking Cake-bread, with the Fish-wiues at funeralls, he vters a most abominable deale of *Carduus water*, and the Conduits, cry out, All the Learned Doctors may cast their Cappes at him. He parts stakes with some Apothecary in the suburbes, at whose house hee lies: and though he be neuer so familiar with his wife, the Apothecary dares not (for the richest horne in his Lhop) displease him. All the Midwiues in the Towne are his Intelligencers; but Nurses and young Marchants Wiues (that would faine conceiue with child) these are his Idolaters. He is a more vniust bone-setter, than a dice-maker; he hath put out more eyes then the small Poxe; made more deafe than the *Cataracts of Nilus*; lamed more than the Gowte: shrunk more sinews thā one that makes bowstrings, & kild more idly than Tobacco. A Magistrate that had any way so noble a spirit, as but to loue a good horse well, would not suffer him to be a farrier: his discours is vomit, & his ignorance,

# Characters.

rance, the strongest purgation in the world: to one that would be speedily cured, he hath more delayes and doubles, then a Hare, or a Law-suit: he seekes to set vs at variance with nature, and rather then hee shall want diseases, hee'l beget them. His especiall practice (as I said afore) is vpon women; labours to make their minds sicke, ere their bodies feele it, and then ther's worke for the Dog-leach. He pretends the cure of mad-men; and sure hee gets most by them, for no man in his perfect wit would meddle with him. Lastly, he is such a Juggler with Vrinals, so dangerously vnskilfull, that if euer the City will haue recourse to him for diseases that need purgation, let them employ him in scowring *Moore-ditch*.

*A Canting*

# Characters.

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## A Canting Rogue.

• **T**IS not vnlikely but he was begot by some Intelligencer vnder a hedge; for his mind is wholly giuen to trauell. Hee is not troubled with making of Joyntures: he can diuorce himself without the fee of a Proctor, nor feares he the cruelty of ouer-seers of his will. He leaues his chldren all the world to Cant in, & all the people to their fathers. His Language is a constant tongue, the Northerne speech differs from the South, Welsh from the Cornish: but Canting is generall, nor euer could be altered by conquest of the *Saxon, Dane, or Norman.* • He will not beg out of his limit though hee sterue; nor breake his oath if hee sweare by his *Salomon*, though you hang him: and hee payes his custome as truly to his Grand Rogue, as tribute is paid to the great Turke. The

# Characters.

March Sunne breedes agues in others, but hee adores it like the *Indians* ; for then beginnes his progresse after a hard winter. Ostlers cannot indure him, for hee is of the Infantry, and serues best on foot. He offendes not the Statute against the excesse of apparell, for hee will goe naked, and counts it a voluntary penance. Forty of them lye in a Barne together, yet are neuer sued vpon the Statute of Inmates. If hee were learned, no man could make a better description of *England* ; for he hath trauel'd it ouer and ouer. Lastly, hee brags, that his great houses are repaired to his hands, when Churches go to ruine : and those are prisous.

*A French*

## A French Cooke.

HE learnt his trade in a Towne of Garison neere famish't, where hee practised to make a little go farre; some driue it from more antiquity, and say, *Adam* (when he pickt sallots) was of his occupation. He doth not feed the belly, but the Palate; & though his command lie in the Kitchin (which is but an inferiour place) yet shall you find him a ver-ry sawcy cōpanion. Euer since the wars in *Naples*, he hath so minc't the ancient and bountifull allowance, as if his Nation should keepe a perpetuall diet. The Seruingmen call him the last relique of Popery, that makes men fast against their conscience. He can be truely said to be no mās fellow but his Masters: for the rest of his seruants are starued by him. He is the prime cause why Noble-

# Characters.

men build their houses so great : for the smallnesse of their Kitchin, makes the house the bigger : and the Lord calls him his Alchymist that can extract gold out of hearbs, rootes, mushromes, or any thing: that which he dresses, we may rather call a drinking, then a meale; yet he is so full of variety, that he brags, & truely, that he giues you but a taste of what he can doe: he dare not for his life come among the butchers; for sure they would quarter and bake him after the English fashion; hee's such an enemy to Beefe and Mutton. To conclude, hee were onely fit to make a funerall feast, where men should eat their victuals in mourning.

✓ Sexton

# Characters.

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## A Sexton

IS an ill-willer to humane nature. Of all Proverbs, hee cannot endure to heare that which says, We ought to liue by the quicke, not by the dead. He could willingly all his life time be confin'd to the Church-yard ; at least within fife foot on't: for at euery Church stile, commonly ther's an Ale-house ; where let him be found neuer so idle pated, hee is still a graue drakkard. He breaks his fast heartilest while hee is making a graue, and saies, the opening of the ground makes him hungry. Though one would take him to bee a Slouen, yet hee loues cleane linnen extremely, and for that reason takes an order that fine holland sheetes be not made wormes meat. Like a Nation called the *Cusani*, hee weepes when any are borne, and laughes when they die; the reason; he gets by Burials,

# Characters.

not Christnings: he will hold argument in a Tauerne ouer Sack, till the Diall and himself be both at a stand: he neuer obserues any time but Sermon time, & there hee sleepes by the houre-glasse. The Rope-maker payes him a pension, and hee payes tribute to the Physician; for the Physician makes worke for the Sexton, as the Ropemaker for the hangman. Lastly, he wishes the Dog-dayes would last all yeere long: and a great plague is his yeere of Iubilee.

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## A Iesuite

IS a larger Spoone for a Traytour to feed with the Deuill, then any other Order: vnclaspe him, and hee's a gray Wolfe, with a golden Starre in the forehead: so superstitiously he followes the Pope, that he forsakes Christ, in not giving *Cesar* his due. His vowes seeme heauenly; but in meddling with State-busynesse,

# Characters:

businesse, he seemes to mixe heauen and earth together. His best Elements, are Confession and Penance : by the first, he finds out mens inclinations ; and by the latter, heapes wealth to his Seminary. Hee sprang from *Ignatius Loyola*, a Spanish Souldier ; and though he were found out long since the inuentiō of the Canon, 'tis thought hee hath not done lesse mischiefe. He is a halfe Key to open Princes Cabinets, and pry into their Counsels; and where the Popes excommunication thunders, hee holdes it no more sinne the decrowning of kings, then our Puritanes doe the suppression of Bishops. His order is full of irregularitie and disobedience; ambitious aboue all measure ; for of late dayes, in *Portu-gall* and the *Indies*, he reiected the name of *lesuite*, and would be call'd *Disciple*, In *Rome*, and other Countries that giue him freedome, he weares a maske vpon his heart; in *England* he shifts it, & puts it vpon his face. No place in our Climate hides him so securely as a Ladies

# Characters.

Chamber : the modesty of the *Purse-  
uант* hath only forborne the bed, and so  
misst him. There is no Disease in Chri-  
stendom, tht may so properly be call'd  
*The Kings Eui.* To conclude, would you  
know him beyond Sea? In his Semina-  
ry, hee's a Fox; but in the Inquisition, a  
Lyon Rampant.

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## An excellent Actor.

VVhatsoever is commendable to  
the graue Orator, is most ex-  
quisitely perfect in him; for by a full  
and significant action of body, hee  
charmes our attention: sit in a full Thea-  
ter, and you will thinke you see so  
many lines drawne from the circumfe-  
rence of so many eares, whiles the  
*Actor* is the *Center*. He doth not striue  
to make nature monstrous, she is often  
seene in the same Scene with him, but  
neither

# Characters.

neither on Stilts nor crutches ; and for his voice , tis not lower then the prompter ; not lowder then the Foile or Target. By his action hee fortifies morall precepts with examples ; for what wee see him personate ; we think truely done before vs : a man of a deepe thought might apprehend , the ghost of our ancient *Heroes* walk't againe , and take him (at seueral times) for many of them ; Hee is much affected to painting , and tis a question whether that make him an excellent Player , or his Playing an evquisite Painter . He addes grace to the Poets labours : for what in the Poet is but ditty , in him is both ditty and musicke . He entertaines vs in the best leasure of our life , that is betweene meales , the most vnfitt time either for study or bodily exercise . The flight of Hawkes and chase of wilde Beasts , either of them are delights noble : but some thinke this sport of men the worthier , despight all *calumny* . All men haue beeene of his occupation : and indeed ,

## Characters.

deed, what hee doth fainedly, that doe others essentially : this day one playes a Monarch, the next a priuate person. Here on acts a Tyrant, on the morrow an Exile : A Parasite this man to night. to morrow a Precisian, and so of diuers others. I obserue, of all me liuing, a worthy actor in one kinde is the strongest motiue of affection that can be: for when hee dies, wee cannot be perswaded any man can doe his parts like him. But to conclude, I value a worthy Actor by the corruption of some few of the quality, as I would do gold in the oare; I should not mind the drosse, but the purity of the metall.

*A Franklin.*

# Characters.

## *A Franklin.*

His outside is an ancient Yeman  
of England, though his inside  
may giue armes (with the best Gentleman) and ne're see the Herauld.  
There is no truer seruant in the House  
then himselfe. Though hee be Master,  
he sayes not to his seruants, Go to field,  
but, Let vs goe; and with his owne eye,  
doth both fatten his flocke, and set for-  
ward all manner of husbandrie. Hee is  
taught by nature to bee contented with  
a little; his owne fold yeelds him both  
food and rayment: hee is pleas'd with  
any nourishment God sends, whilst  
curious gluttonie ransackes, as it were,  
*Noahs Arke* for food, onely to feed the  
riot of one meale. He is ne'r knowne  
to goe to Law; vnderstanding, to bee  
Law-bound among men, is like to bee  
hide-bound among his beasts; they  
thriue not vnder it: and that such men  
sleep

# Characters.

sleepe as vnquietly, as if their pillowes  
were stufft with Lawyers pen-kniues.  
When he builds, no poore Tenants cot-  
tage hindres his prospect: they are in-  
deed his Almes-houses, though there be  
painted on them no such superscriptiō:  
he neuer sits vp late, but when he hunts  
the Badger, the vow'd foe of his Lambs:  
nor vses he any cruelty, but when hee  
hunts the Hare, nor subtily, but when  
he setteth snares for the Snite, or pit-  
falls for the Black-bird; nor oppressi-  
on, but when in the moneth of July, he  
goes to the next Riuver, and sheares his  
sheepe. He allowes of honest pastime,  
and thinkes not the bones of the dead  
any thing bruised, or the worse for it,  
though the country Lasses dance in the  
Church-yard after Euen-song. Rocke  
Munday, and the Wake in Summer,  
shrouings. the wakefull ketches on  
Christmas Eue, the Hoky, or Seed cake,  
these he yeerely keepes, yet holds them  
no reliques of popery. He is not so in-  
quisitiue afer newes deriued from the  
priuie

# Characters.

priuie clozet, when the finding an eiery of Hawkes in his owne ground, or the foaling of a colt come of a good straine, are tydings more pleasant, more profitable. Hee is Lord paramount within himselfe, though he hold by neuer so meane a Tenure ; and dyes the more contentedly (though he leaue his heire young) in regard heleaues him not liable to a couetous Guardian. Lastly, to end him ; hee cares not when his end comes, he needs not feare his Audit, for his *Quetus* is iu heauen.

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## Arlymer

IS a fellow whose face is hatcht all ouer with impudence, and should hee bee hang'd or pilloried, tis armed for it. Hee is a Iuggler with words, yet practiseth the Art of most vncleanely

# Characters.

conveyance. He doth boggle very often; and because himselfe winks at it, thinks tis not perceiued: the maine thing that euer hee did, was the tune hee sang to. There is nothing in the earth so pitti-  
full, no not an Ape-carrier, hee is not  
worth thinking of, & therefore

I must leaue him as na-  
ture left him; a  
Dunghill not  
well laid to-  
gether.

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A Conctous

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## A Covetous man.

This man would loue honour and adore God, if there were an L. more in his name : Hee hath coffind vp his soule in his chefts before his body; Hee could wish he were in *Mydas* his taking for hunger, on condition he had his chymicall quality. At the grant of a new subsidy he would gladly hang himselfe, were it not for the charge of buying a Rope, and beginnes to take mone. vp on vse, when he heares of a priuy seale. His morning praier is to ouer-looke his bagges, whose euery parcell begets his adoration. Then to his studies, which are how to coozen this Tenant, begger that widow, or to vndo some Orphane. Then his bonds are viewed, the well-knowne dayes of payment con'd by heart; and if he euer pray, it is, some one may breake his day, that the beloued forfeiture may bee obtained. His vse is doubled,

# Characters.

doubted, and no one sixpence begot or borne, but presently by an vntimely thirst it is getting more. His chimney must not bee acquainted with fire, for feare of mischance, but if extremitie of cold pinch him, hee gets him heat with looking on, and sometime remoouing his aged wood-pile, which he meanes to leaue to many descents, till it hath out-liued all the woods of that Countrey. He neuer spends candle but at Christ-mas (when he has them for new-yeeres gifts) in hope that his seruants will breake glasses for want of light, which they doubly pay for in their wages: His actions are guilty of more crimes then any other mens thoughts, and he conceiues no sin which he dare not act saue onely lust, from which he abstaines for feare he should bee charged with keeping Bastards: once a yeere he feasts, the reliques of which meale shall serue him the next quarter. In his talke he railes against eating of breakfasts, drinking betwixt meales, and sweares he is impo-uerished

# Characters.

uerished with paying of tythes. He had rather haue the frame of the world fall, then the price of Corne. If he chance to trauell, he curses his fortune that his place binds him to ride, and his faithfull cloake-bag is sure to take care for his prouision. His nights are as troublesome as his dayes, euery Rat awakes him out of his vnquiet sleepes. If he haue a daughter to marry, he wishes he were in Hungary or might follow the custome of that country, that all her portion might bee a wedding Gowne. If he fall sicke, hee had rather die a thousand deaths, than pay for any physicke: and if hee might haue his choyce, he would not go to heauen but on condition he may put money to vse there. In fine, he liues a drudge, dies a wretch, that leaues a heape of pelfe ( which so many carefull hands had scraped together ) to haste after him to hell, and by the way it lodges in a Lawyers purse.

P

Tho

*The proud man*

IS one in whom pride is a quality that condemnes euery one besides his master, who when he weares new cloathes, thinks himselfe wrong'd, if they be not obseru'd, imitated, and his discretion in the choice of his fashion and stiffe applauded : when hee vouchsafes to blesse the ayre with his presence, hee goes as neere the wall as his Sattin suit will giue him leaue, & euery passenger hee viewes vnder the eye-browes, to obserue whether hee vailes his bonnet low enough, which hee returnes with an Imperious Nod: hee never salutes firt, but his fare-well is perpetuall. In his attire hee is effeminate, euery haire knows his owne station ; which if it chance to lose, it is checkt in again with his pocket combe. Hee had rather haue the whole Cōmon-wealth out of order, then the least mem-ber

ber of his Muchato, and chooses rather to lose his patrimony, than to haue his band ruffled; at a feast if he be not placed in the highest seate, he eats nothing, howsoeuer, he drinkest to no man, talkes with no man for feare of familiarity. He profesieth to keepe his stomacke for the Pheasant or the Quaile, and when they come, he can eate little, he hath been so cloyed with them that yeere, although they be the first he saw. In his discourse he talks of none but Priuy Councillors, and is as prone to be-lye their acquaintance, as he is a Ladies fauors: if he haue but twelue-pence in's purse, he will giue it for the best roome in a play-house. He goes to sermons, onely to shew his gay cloathes, and if on other inferiour daies he chance to meeete his friend, he is sorry he sees him not in his best suite.

## *A Prison.*

IT should be Christ's Hospital: for most of your wealthy Citizens are good benefactors to it; and yet it can hardly be so, because so few in it are kept vpon Almes. Charities house and this, are built many miles asunder. One thing notwithstanding is here praise-worthy, for men in this persecutiō cannot chuse but proue good Christians, in that they are a kinde of Martyrs, & suffer for the trueth. And yet it is so cursed a piece of Land, that the sonne is ashamed to be his fathers heire in it. It is an infected pest-house all the yeere long: the plague sores of the Law, are the diseases heere hotly reigning. The Surgeons are Attorneys & Pettifoggers, who kill more than they cure. *Lord haue mercy vpon vs,* may well stand ouer these doores, for debt

## Characters:

debt is a most dangerous and catching  
City pestilence. Some take this place  
for the walkes in Moore-fields, (by rea-  
son the madmen are so neere) but the  
crosses here and there are not alike. No-  
it is not halfe so sweet an ayre. For it is  
the Dunghill of the Law, vpon which  
are throwne the ruines of Gentry, & the  
nasty heaps of voluntary decaied Bank-  
rupts, by which means it comes to be a  
perfect medall of the iron Age, fithence  
nothing but ging ling of keyes, rattling  
of shackls, bolts, & grates are here to be  
heard. It is the horse of Troy, in whose  
wombe are shut vp all the mad Greekes  
that were men of action. The *Nullum  
vacuum* (vnlesse in prisoners bellies) is  
here truly to be proued. One excellent  
effect is wrought by the place it selfe, for  
the arrantest coward breathing, being  
posted hither, comes in three dayes to  
an admirable stomacke. Does any man  
desire to learne musick? euery man here  
sings *Lachryma* at first sight, and is hard-  
ly out; hee runnes diuision vpon euery

# Characters.

note; and yet ( to their commendations  
bce it spoken) none of them (for all that  
diuision) doe trouble the Church. They  
are no Anabaptists ; if you aske vnder  
what Horizon this climate lyes, the *Ber-  
mudas* and it are both vnder one and  
the same height. And whereas some  
suppose that this Iland (like that) is  
haunted with diuels, it is not so · for  
those diuels ( so talked of, and feared )  
are none else but hoggish Taylors.  
Hither you need not sayle, for it is a  
ship of it selfe : the Masters side is the  
upper decke. They in the common  
Iayle lye vnder hatches, & helpe to bal-  
laſt it. Intricate cases are the Tacklings,  
Executions the Anchors, Capiasses the  
Cables, Chancery-bils the huge Sayles,  
a long Term the Mast, Law the heime,  
a Judge the Pylot, a Coucel the Purſer,  
an Atturney the Boatswain, his fleeting  
Cleark the Swabber, Bonds, the waues,  
out-lawries gusts, the Verdicts of Iuries  
rough windes, Extents the Rockes that  
ſplit all in pieces. Or if it be not a Ship,  
yet

# Characters.

yet this & a ship differ not much in the building; the one is a mouing miserie, the other a standing. The first is seated on a Spring, the second on Piles. Either this place is an Embleme of a Bawdy-house, or a Biwdy-house of it: for nothing is to be seene (in any roome) but scuruy beds and bare walles. But (not so much to dishonor it) it is an Vniuersity of poore Schollers, in which three Arts are chiefly studiēd: To pray, to curse, and to write Letters.

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## *A Prisoner*

**I**S one that hath beene a monied man, and is still a very close fellow; who soever is of his acquaintance, let them make much of him, for they shall finde him as fast a friend as any in England: he is a sure man, & you know where to finde him. The corruption of a Banke-rupt, is commonly the generatio of this creature;

# Characters.

creature: hee dwels on the backe side of the world, or in the Suburbes of societie, and liues in a Tenement which he is sure none will goe about to take ouer his head. To a man that walkes abroad, he is one of the *Antipodes*; That goes on the top of the world; and This vnder it. At his first comming in, he is a *piece of new coyne*, all sharking old prisoners lye sucking at his purse. An old man and he are much alike, neyther of them both goe farre. They are still angry, and peevish, and they sleepe little. Hee was borne at the *fall of Babel*, the confusion of Languages is only in his mouth. All the Vacations, he speakes as good English, as any man in England, but in *Tearme times* he breaks out of that hopping one-legg'd pace, into a racking trot of *Issues, Billes, Replications, Rejoynders, Demurres, Quereles, Subpenaces, &c.* able to fright a simple Countrey fellow, and make him beleue he **Coniures**. What soeuer his Complexion was before, it turns (in this place) to *Choller* or deepe *Melan-*

# Characters.

*Melancholly*, so that hee needes euery  
houre to take Physick to loose his bo-  
dy, for that (like his estate) is very *foulc*  
and *corrupt*, and extremely *hard houpd*.  
The taking of an *Execution* off his sto-  
mack, giues him fие or six stooles, and  
leaues his body very soluble. The *with-  
drawing* of an *Action*, is a *Vomit*. Hee  
is no sound man, and yet an vtter Bar-  
rester (nay, a Sargeant of the Case) will  
feede heartily vpon him, hee is very  
good picking meate for a Lawyer.  
The Barber Surgeons may (if they will)  
begge him for an *Anatomicie* after he hath  
suffered an *Execution*, an excellent Le-  
cture may be made vpon his body: for  
he is a kinde of dead carkasse, *Creditors*,  
*Lawyers*, and *Taylors* deuoure it: *Creditors*  
pecke out his eyes with his owne teares,  
*Lawyers* flay off his owne skinne, and  
lappe him in parchment, and *Taylors* are  
the *Promethean vultures* that gnaw his  
very heart. He is a bond-slaue to the  
Law, and (albeit he were a Shop-keeper  
in *London*) yet he cannot with safe con-  
science

# Characters.

science write himself a *freeman*. His *Religion* is of five or sixe colours; this day he prayes that God would turne the hearts of his Creditors: and to morrow he curseth the time that euer he saw them. His *apparell* is dawb'd commonly with Statute lace, the *suite* it selfe of *durance*, and the *hose* full of long Paines. He hath many other lasting suites, which he himself is neuer able to *weare* out, for they *weare* out him. The *Zodiique* of his life, is like that of the *Sun* (marry not halfe so glorious.) It begins in *Aries*, and ends in *Pisces*. Both *Head* and *Feet* are (all the yeere long) in troublesome and laborious *motions*; and *Westminster Hall* is his *Spheare*. Hee liues betweene the two *Tropiques*, (*Cancer* & *Capricorne*) and by that means is in double danger (of crabbed Creditors) for his *parse*, and *hornies* for his *head*, if his wiues heeles bee light. If hee be a *Gentleman*, he alters his *armes* so soone as he comes in. Few (heere) carry *fields* or *argent*, but whatsoeuer they bare before, here they giue onely *Sables*. Whiles he lies

# Characters.

lies by it, he's trauelling ore the *Alps*, & the hearts of his creditors are the snows that lye unmelted in the middle of *Sūmer*. Hec. is an *Almanacke* out of date: none of his dayes speakes of faire Weather. Of all the files of men, he marcheth in the last, and comes limping, for he is shot, and is no man of this world. Hee hath lost his way, and being benighted, strayed into a Wood full of *wolues*; and nothing so hard as to *get away*, without being devoured. He that walkes from six to six in *Pauls*, goes still but a quoites cast before this man.

*A Creditor*

# Characters.

## A Creditor

IS a fellow that tormenteth men for their good *conditions*. He is one of *Dencali-  
ons* sons begotten of a stone. The marble Images in the Temple Church, that lye crosse-legg'd, do much resemble him, sa-  
uing that *this* is a litt'le more *crosse*. Hee weares a forfeited bond vnder that part of his girdle where his *thumbe* stickes, with as much pride as a *Welshmā* does a *Leek* on *S. David's* day, & quarrels more and longer about it. Hee is a *Catchpoles* mornings draught : for the news that such a gallant's come yesternight to Town, drawes out of him both musca-  
del and mony too. He saies the *Lords  
prayer backwards*, or (to speake better of him) he hath a *Pater noster* by himselfe, & that particle, *Forgive us our debts, as we forgive others, &c.* hee either quite leaues out, or els leaps ouer it. It is a dangerous rub in the alley of his conscience. He is the *Bloud-hound* of the *law*, and hunts *counter*, very swiftly and with great judge-

# Characters.

judgement. Hee hath a *quicke* sent to  
smell out his game, and a good *deepe*  
*mouth* to pursue it, yet never opens till  
hee bites, and bites not but hee *killes*,  
or at least drawes *blood*, and then he *pin-*  
*cheth* most *doggedly*. Hec is a Lawyers  
Moyle, and the onely Beast vpon which  
he *ambles* so often to Westminster. And  
a Lawyer is his God *Almighty*, in *him* on-  
ly he trusts, to *him* he flyes in all his trou-  
bles, from *him* he seekes succour; to *him*  
he prayes, that hee may by his meanes  
ouercome his enemies: *Him* does hee  
worship both in the *Temple* and *abroad*,  
and hopes by *him* and good *Angels*, to  
prosper in all his *actions*. A Scriuener is  
his *Farriar*, & helps to recover all his  
diseased and maimed Obligations. Eue-  
ry Tearme hee sets vp a *Tenters* in West-  
minster Hall, vpon which he rackes and  
stretches Gentlemen like English *broad-*  
*cloth*; beyond the staple of the Wooll,  
till the threds cracke, and that causeth  
them with the least wet to shrink, and  
presently to weare *bare*: Marrie hee  
handles

handles a Citizen (at least if himselfe be one) like a piece of *Spanish cloth*, giues him only a twitch, and straines him not too hard, knowing how apt he is to *break of himselfe*, and then he can cut nothing out of him but shreds. To the one, hee comes like *Tamberlaine*, with his *blacke* and *bloudy flagge*. But to the other, his white one hangs out, and (vpon the parley) rather then faile, he takes ten groats i'th' pound for his *ransom*, & so lets him march away with *Bagge* and *Baggage*. From the beginning of *Hilary* to th' end of *Michaelmas*, his purse is full of *Quicksiluer*, and that sets him running from *Sun-rise* to *Sunset* vp *Fleetstreete*, and so to the *Chancery* from thence to *Westminster*, then backe to one *Court*, after that to another; then to *Atturyn*, then to a *Councellour*, and in euery of these places, hee melts some of his *fat* (his money.) In the vacation hee goes to *grasse*, and gets vp his *flesh* againe, which hee bates as you heard. If he were to be hang'd, vnlesse he could be sau'd by his book, he cannot for

# Characters.

for his heart call for a *Psalme of mercy*.  
He is a *Law-trap* baited with parchment  
and wax ; the *tearefull Mice* he catches,  
are debtors, with whom *scratching At-  
turneyes* (like cats) play a good while, and  
then *mouze* them. The *belly* is an *unfa-  
tiable creditor*, but *man worse*.

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## A Sergeant

V. V As once taken (when hee bare  
office in his parish) for an honest  
man. The spawne of a *decaied Shop-kee-  
per* begets this *Fry* ; out of that *dunghill*  
is this *Serpentsege* hatched. It is a *Diuell*  
made somtimes out of one of the twelue  
Companies, and does but study the part  
and rehearse it on earth, to bee perfect  
when he comes to act it in hel: that is his  
stage. The hangman and he are *twinnes* ;  
onely the *Hangman* is the elder Brother,  
and he dying without issue (as cōmon-  
ly hee does, for none but a *Rope-makers*  
*widdow*

# Characters.

widdow will marry him ) this then inherites. His *habit* is a long *Gowne*, made at first to couer his knauery, but that *grovning* too monstros, hee now goes in *Eusse* : his *Conscience* and that, being both *cut* out of one *Hide*, and are of one toughnesse. The *Counter gate* is his *ken-mill*, the *whole City* his *Paris garden*, the miseric of a poore man (but especially a badde liuer) is the *Offalles* on which he feeleſ. The *Deuill* cals him his *white sonne* ; hee is ſo like him, that he is the worse for it, and hee takes after his Father ; for the one *torments bodies*, as fast as the other *tortures soules*. *Money* is the *Crust* hee leapes at : *Crie*, a *Ducke* a *Ducke*, and he plundges not ſo eagerly as at *this* : The *dogges chaps water* to fetch nothing else : hee hath his name for the ſame quality ; For *Sergeant*, is *Quafi See Argent*, looke you *Rogue* herc is mony. He goes *muffled* like a *Theefe*, and cariſes ſtill the markes of one, for hee *ſteales* vpon man *cowardly*, *Pluckles* him by the *Throate*, makes him *ſtand*, and

# Characters.

and fleeces him. In this they differ, the theefe is more *valiant* and more *honest*. His walkes in Terme time are vp *Fleet-street*, at the end of the Terme vp *Holborne*, and so to *Tyburne*, the gallowes are his purlues, in which the *Hang-man* and *Hee* are *Quarter rangers*, the one *turnes off*, and the other *cuts downe*. All the vacation he lies imboag'de behinde the lattice of some blind, drunken, bawdy Ale-house, and if he spie his prey, out he leapes, like a free-booter, and rifles; or like a *Ban-dog* worries. No Officer to the City, keepes his oath so *uprightly*; he never is forsworne, for he sweares to be *true Varlet* to the City, and he continues so to his dying day. *Mace*, which is so comfortable to the stomacke in all kinde of meats, turnes in his hand to mortall poyson. This Rauen pecks not out mens eyes as others doe, all his spite is at their shoulders, and you were better to haue the *Night-Mare* ride you, then this *Iacubas*. When any of the Furies of Hell die, this *Cacodemon* hath

# Characters.

the reuersion of his place. He will venture as desperately vpon the *Pox* as any *Roaring Boy* of them all. For when hee arrests a *whore*, himselfe puts her in common baile at his owne perill, and shee paies him soundly for his labour ; vpon one of the Sheriffes Custards hee is not so greedy, nor so sharpe set, as at such a *stew-pot*. The City is (by the custome) to feed him with good meat, as they send dead horses to their hounds, onely to keepe them both in good heart, for not onely those *Curs* at the *Dog-house*, but these within the walles, are to serue in their places, in their feuerall huntynge. He is a *Citizens birdlime*, and where he holds, he hangs.

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## His Toman.

IS the *Hanger* that a *Sergeant* weares by his side, it is a *false Die* of the same

Bale, but not the same Cat, for it runnes some-what higher, and does more mischiefe. It is a Tumbler to driue in the Conies. He is yet but a bungler, and knowes not how to cut vp a man without tearing, but by a pattern. One Terme fleshes him, or a Fleet-street breakfast. The Devil is but his father in law, & yet for the loue he beares him, will leaue him as much as if he were his owne child. And for that cause (in stead of praicers) he does euery morning at the Counter-gate aske him blessing, and thrives the better in his actions al the day after. This is the hooke that hangs vnder water to choake the fish, and his Sergeant is the quill aboue water, which pops downe so soone as euer the bait is swallowed. It is indeed an Otter, and the more terrible destroyer of the two. This Counter-Rat hath a taile as long as his fellowes, but his teeth are more sharp, & he more hungry, because he does but snap, and hath not his full halfe share of the booty. The eye of this Wolfe is as quicke in his head, as a Cut-purses

purses in a throng, and as nimble is he at his businesse, as a *Hang-man* at an execution. His *Office* is as the dogs to worrie the sheepe first, or driue him to the shambles ; the Butcher that cuts his throat, steps out afterwards, and that's his *Sargeant*. His liuing lies within the City, but his *conscience* lies *bedrid* in one of the holes of a *Counter*. This Eele is bred too, out of the mud of a Banke-rupt, and dies commonly with his guts ript vp, or else a sudden stab sends him of his last errand. He will very greedily take a cut with a sword, and suck more siluer out of the wound then his *Surgeon* shall. His beginning is detestable, his courses desperate, and his end damnable.

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### *A Common cruell Tayler.*

**I**S a creature mistaken in the making, for hee should bee a Tyger, but the shape

## Characters.

shape being thought too terrible, it is couered ; and hee weares the vizor of a man, yet retaines the qualities of his former fiercenes, cutrishnesse, and rauening. Of that red earth, of which man was fashioned, this piece was the basest ; of the rubbish which was left, and throwne by, came this laylor, his descent is then more ancient, but more ignoble, for hee comes of the race of those angels that fell with *Lucifer* from heauen, whither he never (or very hardly) returnes. Of all his bunches of keies, not one hath wards to open that doore; For this Taylors soule stands not vpon those two Pillers that support heauen, ( *Justice* and *Mercy*: ) it rather sits vpon those two foot-stooles of hell, *Wrong* and *Cruelty*. He is a Judges slauue, and a prisoner's his. In this they differ, he is a voluntary one, the other compeld. Hee is the *Hang-man* of the Law (with a lame hand ) and if the Law gaue him all his limbs perfect, he would strike those, on whom he is glad to fawne. In fighting

# Characters.

gainst a Debtor, hee is a Creditors second; but obserues not the lawes of the *Duello*, for his play is foule, and on all base aduantages. His conscience and his shackles hang vp together, & are made very neere of the same mettle, sauing that the one is harder then the other, and hath one property aboue Iron, for that neuer melts. He distils mony out of poore mens teares, and growes fat by their curses. No man comming to the practicall part of hell, can discharge it better, because here he do's nothing but study the Theoricke of it. His house is the picture of hell in little, and the originall of the letters Patents of his office, stands exemplified there. A Chamber of low sie beds, is better worth to him then the best acre of corne-land in England. Two things are hard to him (nay almost impossible) viz : To saue all his prisoners that none euer escape, and to be saued himselfe. His eares are stopt to the cries of others, and Gods to his: and good reason, for lay the life of a man in

one Scale, and his fees on the other, hee will lose the first, to find the second. He must looke for no mercy (if hee desires Justice to be done to him) for he shewes none, and I thinke he cares the lesse, because he knowes heauen hath no neede of such Tenants, the doores there want no Porters, for they stand euer open. If it were possible for all creatures in the world to sleepe euery night, he only and a Tyrant cannot. That blessing is taken from them, and this curse comes in the stead, to be euer in feare, and euer hated : what estate can be worse ?

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*What a Character is.*

IF I must speake the Schoole-masters language, I will confesse that Character comes of this Infinitive moodē *χαράξα*, which signifies to ingraue, or make a deepe Impression. And for that cause,

# Characters.

cause, a letter (as A. B.) is called a **Character**.

Those Elements which wee learmo first, leauing a strong seale in our memo- ries.

Character is also taken for an Ægyptian Hieroglyphicke, for an imprese, or short Embleme ; in little comprehen- ding much.

To square out a Character by our English leuel, it is a picture (reall or per- sonall) quaintly drawne, in various col- lours, all of them heightned by one sha- dowing.

It is a quicke and soft touch of ma- ny strings, all shutting vp in one musicall cloze : it is wits descant on any plaine song.

The

# Characters.



## The Character of a happy life.

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By SIR H. W.

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*How happy is he borne or taught,  
That serueth not anothers will;  
Whose Armour is his honest thought,  
And silly Truth his highest skill!*

*whose passions not his Masters are,  
Whose soule is still prepar'd for death:  
Entyed unto the world with care  
Of Princely loue, or vulgar breath.*

*Who hath his life from rumors freed,  
Whose conscience is his strong retreat:  
Whose state can neither flatterers feed,  
Nor ruine make accusers great.*

# Characters, &c.

Who enuicth none whom chance doth braise,  
Or vice: who never understood,  
How deepest wounds are giuen with praise;  
Nor rules of state, but rules of good:

Who G O D doth late and early pray,  
More of his grace, then gifts to lend;  
Who entertaines the harmelesse day,  
With a well chosen Booke or Friend:

This man is free from seruile bands,  
Of hope to rise, or feare to fall;  
Lord of himself, though not of Lands,  
And having nothing, he hath All.

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An Ef-

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# Characters.

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## *An Essay of Valour.*

I Am of opinion, that nothing is so potent either to procure, or merit Loue, as Valour ; and I am glad I am so, for thereby I shall doe my selfe much ease. Because valour never needs much wit to maintaine it. To speake of it in it self, it is a quality which he that hath, shal haue least neede of : so the best league betweene Princes, is a mutual feare of each other. It teacheth a man to value his reputation as his life, and chiefly to hold the lye insufferable, though being alone hee finds no hurt it doth him. It leaues it selfe to others censures. For he that brags of his owne, dissuades others from beleauing it. It feareth a sword no more than an Ague. It alwaies makes good the owner : for though hee be generally held a foole, hee shall seldom heare so much by word of mouth ; and that inlargeth him more

# Characters.

than any spectacles, for it makes a little fellow to be called a *Tall man*. It yeelds the wall to none but a woman, whose weakenesse is her prerogatiues; or a man seconded with a woman, as an *Usher* which alwais goes before his betters. It makes a man become the witnes of his owne words, to stand to what-euer he hath said, and thinketh it a reproach to cōmit his reuiling vnto the Law. It furnisheth youth with action, and age with discourse, & both by futures; for a man must neuer boast himself in the present tense. And to come neerer home, nothing drawes a woman like to it, for valor towards men, is an Embleme of an Ability towards women, a good quality signifies a better. Nothing is more behouefull for that Sexe, for from it they receiue protection, & we free from the danger of it: Nothing makes a shor-ter cut to obtaining: for a man of armes is alwaies void of ceremony, which is the wall that stands betwixt *Pyramus* and *Thisby*, that is, man and woman, for

there is no pride in women, but that which rebounds from our owne basenesse (as cowards grow valiant vpon those that are more cowards) so that only by our pale asking, we teach them to deny: And by our shamefastnesse, we put them in mind to be modest: where-as indeed it is cunning Rhetoricke, to perswade the hearers, that they are that already, which we would haue them to be. This kinde of bashfulness is farre from men of valor, and especially from souldiers, for such are euer haue (without doubt) forward, and confident, losing no time, lest they should lose opportunity, which is the best Factor for a Louer. And because they know women are giuen to dissemble; they will neuer beeleeue them when they deny. Whilome before this age of wit, & wearing black broke in vpon vs, there was no way knowne to win a Lady, but by Tilting, Tournyng, and Riding thorow Forrests, in which time these slender stripplings with little legs, were held but of strength

strength enough to marry their wid-  
dowes. And euen in our daies there can  
be giuen no reason of the inundation of  
Seruингmen vpon their Mistresses, but  
onely that vsually they carry their Mi-  
stresses weapons, and his valour. To be  
counted handsome, iust, learned, or wel-  
fauoured; all this carries no danger with  
it, but it is to be admitted to the title of  
valiant Acts, at least the venturing of his  
mortality, & all women take delight to  
hold him safe in their armes, who hath  
escaped thither through many dangers.  
To speak at once, man hath a priuiledge  
in valour; In cloathes and good faces we  
but imitate women, and many of that  
sexe will not thinke much (as farre as  
an answer goes) to dissemble wit too. So  
then these neat youthes, these women in  
mens apparell, are too neer a woman to  
bee beloued of her, they bee both of a  
Trade, but he of grim aspect, and such a  
one a glasse dares take, & she will desire  
him for newnesse and varietie. A scarre  
in a mans face is the same that a mole in

# Characters.

a womans; and a mole in a womans, is a Jewell set in white to make it seeme more white ; For a scar in a man is a marke of honour, and no blemish ; for 'tis a scarre and a blemish in a Souldier to be without one. Now as for all things else, which are to procure Loue, as a good face, wit, clothes, or a good body ; each of them I confess may worke somewhat for want of a better, that is, if valour be not their Riuall. A good face auailes nothing, if it be in a coward that is bashfull, the vtmost of it is to be kist, which rather encreaseth the quencheth Appetite. He that sends her gifts, sends her word also, that hee is a man of small gifts otherwise : for wooing by signes and tokens, imploies the author dumbe. And if *Ouid* who writ the Law of Loue were aliue (as hee is extant) would allow it as good a diuersity, that gifts shuld be sent as gratuities, not as bribes. Wit getteth rather promise then Loue. Wit is not to bee seene : and no woman takes aduice of any in her louing; but

but of her owne eyes and her wayting  
womans: Nay which is worse, wit is not  
to be felt, and so no good Bed-fellow.  
Wit applied to a womā, makes her dis-  
solute her sympering, and discouer her  
teeth with laughter, and this is surely a  
purge for loue; for the beginning of loue  
is a kind of foolish melancholly. As for  
the mā that makes his Taylor his Bawd,  
and hopes to inueagle his loue with such  
a coloured suite; surely the same deeply  
hazzards the losse of her fauor, vpon e-  
very change of his cloathes. So likewise  
for the other that courts her silētly with  
a good body, let me certify him, that his  
cloathes depend vpon the comlinesse of  
his body, and so both vpon opinion,  
She that hath beene seduced by appa-  
rell, let me giue her to wit, that men al-  
wayes put off their cloathes before they  
goe to bed. And let her that hath beene  
enamoured of her seruants body, viider-  
stand, that if she saw him in a skinne of  
cloth, that is, in a Suite made of the pat-  
terne of his body, she would see slender  
cause

# Characters.

cause to loue him euer after. There is no clothes fit so well in a womans eye, as a Suit of steele, though not of the fashion, and no man so soone surpriseth a womans affections, as he that is the subiect of all whispering, & hath alwaies twenty stories of his owne deedes depending vpon him. Mistake me not, I vnderstand not by valour, one that neuer fights, but when he is backed with drink or anger, or hissed on with beholders, nor one that is desperate, nor one that takes away a Seruingmans weapons, when per chance it cost him his Quarters wages, nor yet one that weares a priuie coat of defence, and therin is confident, for then such as made Bucklers would be counted the Catalines of the Commonwealth. I intend one of an euen resolutiōn grounded vpon reason : which is alwaies euen, hauing his power restrained by the law of not doing wrong. But now I remember I am for valour, and therefore must be a man of few words.



# CERTAINE EDICTS

from a Parliament in *Eutopia*;  
Written by the Lady  
*Southwell.*

**I**n *primis*, He that hath no other worth to commend him, then a good Suite of Apparell, shall not dare to woo a Lady in his owne be halfe, but shall be allowed to carry the Hieroglyphike of his friends affection.

*Item*, that no foule-fac'd Lady shall raile on her that is fairer, because she is fairer; nor seeke by black calumiation to darken her fame, vnlesse she be her coriuall.

*Item*, that no man may entitle himselfe by the matchlesse name of a freind, that loues vpon condition, vnlesse hee be a Schoole-master.

*Item*, that no Lady, which modestly keepes

# Edicts:

Keepes her house for want of good clothes to visit her Gossips, shall professe contempt of the worlds vanity, vnlesse she see no hope of the tides returning.

*Item*, that no Bankrupt Knight, that to set vp shop againe, becomes parasite or Buffone to some great Lord, shall euer after sweare by his honour ; but by his Knighthood he may.

*Item*, that no Lady that vseth to paint, shall finde fault with her Painter that hath not counterfeited her picture faire enough, vnlesse shee will acknowledge her selfe to be the better counterfeiter.

*Item*, that no man, whose vaine loue hath beene reieected by a vertuous Lady, shall report that he hath refused and cast her oft, vnlesse he will take the base lying fellow by the next assailant, so reieected, without any further quarrell.

*Item*, that no Lady shall court her looking glasse, past one lioure in a day, vnlesse she professe to be an Inginer.

*Item*, that no Quarter waiter shall feed on cheese three quarters of a yeere

*Edicts.*

to feast on fatten one quarter, without  
*Galens* aduice, and the Apothecaries bill  
to be written by a Taylor.

*Item*, that wench that is ouer enamored of her selfe, and thinkes all other so too, shall be bound to carry a burthen of Birdlime on her backe, and spinne at a Barne-doore to catch fooles.

*Item*, hee that sweareth when hee loseth his money at dice, shall challenge his damnacion by the way of purchase.

*Item*, no Lady that silently simpereth for want of wit, shall be call'd modest.

*Item*, no fellow that begins to argue with a woman, and wants wit to encounter her, shall thinke hee hath redeem'd his credit by putting her to silence with some lasciuious discourse, vnlesse hee weare white for *Willians*, and greene for *Summer*.

*Item*, no woman that remaineth constant for want of assault, shall be called chaste.

## Edicts.

*Item*, he that professeth vertuous loue to a woman, and giues ground when his vanitie is rejected, shall haue his bels cut off, and flie for a Haggard.

*Item*, she that respecteth the good opinion of others, before the Being of good in her selfe, shall not refuse the name of an Hypocrite; and she that employes all her time in working trappings for her selfe, the name of a Spider: and she that sets the first quest of enquiry amongst her Gossips for new fashions, shall not refuse a stitcher for her second husband.

*Item*, he that hath reported a Lady to be vertuous, for the which he professeth to loue her, yet vnder hand commenceth a base suit, and is disdained; shall not on this blow which his owne vice hath giuen him, out of policie raile suddenly on her, for feare hee be noted for a vicious foole: but to his friend in priuate he may say, that his iudgement was blinded by her cunning disguise, and that he finds her wauering in goodness,

nesse, and in time hee shall openly profess to raile on her; but with such a modesty forsooth, as if hee were loth to bring his judgement into question; nor would hee doc it, but that he prefers truth euен out of his owne reach.



NEVES.  
FROM ANY WHENCE.

OR,  
*OLD TRUTH, UNDERR A  
supposall of Noueltie.*

Occasioned by diuers Essaies, and priuate  
passages of Wit, betweene sundry Gentle-  
men upon that subiect.

## Newes from Court.



T is thought heere  
that there are as  
great miseries be-  
yond happines, as a  
this side it, as *being*  
*in loue*. That truth is  
euery mans by as-  
senting. That time makes euery thing a-  
ged, & yet it self was neuer but a minute

R 4 old.  
Digitized by Google

# Newes.

old. That, next sleepe, the greatest denouer of time is busynesse: the greatest stretcher of it, *Passion*: the truest measure of it, *Contemplation*. To be saued, alwaies is the best plot: and vertue alwaies cleares her way as shee goes. *Vice* is euer behind-hand with it selfe. That *Wit* and a *woman* are two fraile things, and both the frailer by concurring. That the meanes of beggiting a man, hath more increast mankinde than the end. That the madnesse of Loue is to bee sicke of one part, and cured by another. The madnesse of Jealousie, that it is so diligent, and yet it hopes to lose his labor. That all women for the bodily part, are but the same meaning put in diuers words. That the difference in the fense is their vnderstanding. That the wisedome of *Action* is *Discretion*; the knowledge of *Contemplation* is truth: the knowledge of action is men. That the first consideres what should bee, the latter makes vse of what is. That euery man is weake in his owne humours.

# Newes.

That euery man a little beyond himselfe, is a foole. That affectation is the more ridiculous part of folly then ignorance. That the matter of greatnessse is comparison. That God made one world of *Substance*; Man hath made another of *Art* and *Opinion*. That Money is nothing but a thing which *Art* hath turned vp *Trumpe*. That custome is the soule of circumstances. That custome hath so farre preuailed, that *Truth* is now the greatest newes.

Sir T.Ouer.

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## *Answer to the Court Newes.*

THAT *Happinesse* and *Miserie* are *Antipodes*. That *Goodnesse* is not *Felicite* but the rode thither. That Mans strength is but a vicissitude of falling and rising. That onely to refraine ill, is to be ill still. That the plot of Sal-

uation was laide before the plot of *Paradise*. That enioying is the preparatiue to contemning. That hee that seekss opinion beyond merit, goes iust as farre back. That no man can obtaine his desires, nor in the world hath not to his measure. That to study, men are more profitable then bookes. That mens loues are their afflictions. That Titles of Honour, are rattles to still ambition. That to be a King, is *Fames Butte*, and *Feares Quiver*. That the soules of Women and Louers, are wrapt in the portmanque of their fences. That imagination is the end of man. That wit is the webbe, and wisedome the woofe of the cloth; so that womens soules were never made vp. That enuie knowes what it will not confesse. That *Goodnesse* is like the Art *Prospetive*: one point Center, begetting infinite rayes. That man, Woman, and the Deuill, are the three degrees of comparison. That this Newes holds number, but not weight,

weight, by which couple all things receiue forme.

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*Country Newes.*

That there is most heere, for it gathers in going. That reputation is measured by the Acre. That Poverty is the greatest dishonestie. That the pittie of *Alasse poore soule*, is for the most part mistaken. That Rost Beefe is the best smell. That a Iustice of Peace is the best relique of Idolatrie. That the Allegory of Iustice drawne blinde, is turned the wrong way. That not to liue too heauenly is accounted great wrong. That wisedome descends in a race. That wee loue names better then persons. That to hold in Knights seruice, is a slipperie seruice. That a Papist is a new word for a Traitor. That the dutie of Religion is lent, not pay'd. That the reward is lost in the want.

# Nesces.

want of humilitie. That the puritan persecution is as a cloude that can hide the glory of the light, but not the day. That the emulation of the *English* and *Scots* to be the *Kings* Country men, thrust the honour on the *Welsh*. That a Courtier never attaines his selfe-knowledge, but by report. That his best Embleme is a Hearne-dogge. That many great men are so proud, that they know not their owne Fathers. That loue is the taile worme. That a woman is the effect of her owne first fime. That to remember, to know, and to vnderstand, are three degrees not vnderstood. That Country ambition is no vice, for there is nothing aboue a man. That fighting is a Seruimgmans valour: Martyrdome their Masters. That to live long, is to fill vp the dayes we live. That the zeale of some mens Religion reflect from their Friends. That the pleasure of vice is indulgence of the present, for it endures but the acting. That the proper reward of goodnessse is from within, the

externall is policie. That good and ill is the crosse and pile in the ayme of life. That the Soule is the Lampe of the body, Reason of the Soule, Religion of Reason, Faith of Religion, Christ of Faith. That circumstances are the Atomies of Policie, Censure the being, Action the life, but successse the Ornament. That Authoritie pres-  
feth downe with weight, and is thought violence : Policie trips vp the heeles and is called the dexterity. That this life is a throng in a narrow passage, hee that is first out, finds ease, hee in the middle worst hemm'd in with troubles, the hindmost that driues both out afore him, though not suffering wrong, hath his part in doing it. That God requires of our debts, a reckoning, not pay-  
ment. That heauen is the easiest pur-  
chase, for wee are the richer for the dis-  
bursing. That liberalitie should haue no obiect but the poore, if our mindes were rich. That the mysterie of great-  
nesse is to keepe the inferiour ignorant.

# Newes.

of it. That all this is no Newes to a better wit. *That the Citie cares not what the Countrey thinkes.*

Sir T.R.

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## *Newes from the very Countrey.*

**T**HAT it is a Frippery of Courtiers, Marchants, and others, which haue beene in fashion, and are verie neere worne out. That Justices of Peace hauethe selling of vnder-woods, but the Lords haue the great falls. The Jesuits are like Apricockes, heretofore, heere and there one succour'd in a great mans house, and cost deare ; now you may haue them for nothing in euery cottage. That euery great Vice is a Pike in a Pond, that devours vertues and lesse vices. That it is wholesomest getting a stomacke by walking on your owne ground : and the thristiest laying

# Newes.

of it at another's Table. That debtors are in *London* close prisoners, and heare haue the liberty of the house. That *Atheists* in affliction, like blinde beggers, are forced to aske, though they know not of whom. That there are (God be thanked) not two such Acres in all the Countrey, as the *Exchange* and *Westminster Hall*. That onely Christ masse Lords know their ends. That Women are not so tender fruit, but that they doe as well, and beare as well vpon beds, as plashed against walles. That our carts are neuer worse employed, then when they are waigted on by Coaches. That Sentences in Authors, like haiers in horse tailes, concurre in one root of beauty and strength; but being pluckt out one by one, serue only for sprindges and snares. That both want and abundance, equally aduance a rectified man from the world as cotton and stones are both good casting for an Hawke. That I am sure there is none of the forbidden fruit left, because

we doe not all eat thereof. That our best  
three-pilde mischiefe comes from be-  
yond the sea, and rides post through the  
Courtrey , but his errand is to Court.  
That next to no wife and children, your  
owne are the best pastime, another's wife  
and your children worse, your wife and  
another's children worst. That States-  
men hunt their fortunes, and are often  
at default: Fauorites course her, and are  
euer in view. That intemperance is not  
so vnwholsome heere; for none euer saw  
Sparrow sickē of the pox. That here is  
no trechery nor fidelity , but it is be-  
cause here are no secrets. That Court-  
motions are vp and downe, ours circu-  
lar: theirs like squibs cannot stay at the  
highest, nor returne to the place which  
they rose from , but vanish and weare  
out in the way: Ours like Mill-wheeleſ,  
busie without changing place; they  
haue peremptory fortunes; wee vicis-  
ſitudes.

I. D.

# Newes.

## Answer to the very Countrey Newes.

IT is a thought, that man is the Cooke of time, and made dresser of his owne fatting. That the fwe Sences are Cinque-ports for temptation, the traffique sinne, the Lieutenant *Satan*, the custome-tribute, Soules. That the Citizens of the high Court, grow rich by simplicity; but those of *London*, by simple craft. That life, death, and time, doe with short cudgels dance the Matachine. That those which dwell vnder the *Zona Torrida*, are troubled with more damps, than those of *Frigida*. That *Policie* and *Superstition* hath of late her masque rent from her face, and shee is found with a wrie mouth and a stinkeng breath, and those that courted her hotly, hate her now in the same degree or beyond. That Nature too much louing her own, becomes vnnaturall & foolish.

# Neues.

That the soule in some is like an egge; hatched by a young Pullet, who often rigging from her nest, makes hot and cold beget rottennesse, which her wanton youth will not beleue, till the faire shell being broken, the stinke appeareth to profit others, but cannot her. That those are the wise ones, that hold the superficies of vertue, to support her contrary, all-sufficient. That clemency within and without is the nurse of rebellion. That thought of the future is retired into the Country, and time present dwels at Court. That I liuing neere the Church-yard, where many are buried of the Pest, yet my infection commeth from *Spaine*, and it is feared it will disperse further into the Kingdome.

A.S.

Neues

## Newes to the Vniuersitie.

**A** Meere Scholler is but a liue booke. Actions doe expresse knowledge better then words ; so much of the soule is lost as the body cannot vtter. To teach, should rather bee an effect, then the purpose of learning. Age decayes nature, perfects Art : therefore the glory of you: h, is strength ; of the gray-head, wisedome ; yet most condemne the follies of their owne infan-  
cie, runne after those of the worlds, and in reuerence of antiquity will beare an old error against a new truth.

*Logicke* is the *Heraultrie* of Arts, and ar-  
ray of Iudgement, none it selfe, nor any  
Science without it : where it and learn-  
ing meete not, must be either a skilfull  
ignorance, or a wilde knowledge. Un-  
derstanding cannot conclude out of  
mooode and figure. Discretion con-  
taines *Rhetoricke* ; the next way to

learne good words, is to learne sence; the newest *Philosophie* is soundest, the eldest *Diuinitie*: *Astronomic* begins in Nature, ends in Magick. There is no honesty of the body without health, which no man hath had since *Adam*. *Intemperance* that was the first mother of sicke-nesse, is now the daughter. Nothing dies but qualities. No kind in the world can perish without ruine of the whole. All parts helpe one another (like States) for particular interest: So in Arts which are but translations of nature, there is no sound position in any one, which, imagine false, there may not from it bee drawne strong conclusions, to disproue all the rest. Where one truth is granted, it may bee by direct meanes brought to confirme any other controuerted. The soule and body of the first man, were made fit to bee immortall together: we cannot live to the one, but we must die to the other. A man and a Christian are two Creatures. Our perfection in this World is vertue; in the next, know-

# Newes.

ledge; when wee shall read the glory of God in his owne face.

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## *Newes from Sea.*

That the best pleasure is to haue no obiect of pleasure, and vniformity is a better prospect then varietie. That putting to Sea is change of life, but not of condition, where risings and falls, calmes, and crosse gales are yours, in order and turne; fore windes but by chance. That it is the worst winde, to haue no winde, and that your smooth-fac'd Courtier, deading your course by a calme, giues greater impediment, then an open enemies crosse-gale. That leuitie is a vertue: for many are held vp by it. That it's nothing so intricate and infinite to rigge a ship, as a woman, and the more either is fraught, the apter to leake. That to

# Newes.

pumpe the one, and shreeue the other, is alike noysom. That small faults habituated are as dangerous as little leakes vnfound; and that to punish and not prevent, is to labour in the pumpe, and leaue the leake open. That it is best striking Saile before a storme, and necessarieſt in it. That a little time in our life is best, as the ſhortest cut to our Hauen is the happiest voyage. That to him that hath no Hauen, no winde is friendly; and yet it is better to haue no Hauen, then ſome kind of one. That expedition is euery where to bee bribed but at Sea. That gaine workes this miracle, to make men walke vpon the water; and that the ſound of commoditie drowns the noife of a storme, especially of an abſent one. That I haue once in my life out-gone night at Sea, but neuer darkenesſe; and that I ſhall neuer wonder to ſee a hard world, because I haue liued to ſee the Sunne a bankrupt, being ready to starue for cold in his perpetual preſence. That a mans companions are (like ſhips) to

be kept in distance, or falling foule one of another ; onely with my friend I will cloze. That the fairest field for a running head is the Sea, where he may run himselfe out of breath, and his humour out of him. That I could carry you much further, and yet leaue more before then behind, and all will be but *via Navis*, without print or tracke, for so is morall instruction to youths watrish humour. That though a Shippe vnder saile bee a good sight, yet it is better to see her moor'd in the Hauen. That I care not what become of this fraile Barke of my flesh, so I saue the passenger. And heere I cast Anchor.

W.S.

S 4

Forraine

# Forraigne Newes of the yeere 1622.

## From France.

IT is deliuered from *France*, that the choyce of friends there, is as of their Wines : those that beeing new, are hard and harsh, proue best : the most pleasing are least lasting. That an enemy fierce at the first onset, is as a torrent tumbling downe a mountaine; awhile it beares all before it: haue but that whiles patience, you may passe it drie-foot. That a penetrating judgement may enter into a mans minde by his bodies gate; if this appeare affected, apish and vnstable: a wonder if that bee settled.

That vaine glory, new fashions, and the *French* disease, are vpon termes of quitting

# Newes.

quitting their Countries Allegiance, to bee made free Denisons of *England*. That the wounds of an ancient enmity haue their scarres, which cannot be so well cloz'd to the sight, but they will lye open to the memorie. That a Princes pleasurable vices, vshered by authority, and waited on by conniueunce, sooner punish themselfes by the subiects imitation, then they can be reformed by remonstrance or correction: so apt are all ill examples to rebound on them that giue them. That Kings heare truth oftner for the tellers, then their owne aduantage.

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## From Spaine.

That the shortest cut to the riches of the *Indies*, is by their contempt. That who is feared of most, feares most. That it more vexeth the proud, that men despise them, then that they not

feare them. That greatnesse is fruitfull enough, when other helpes faile, to beget on it selfe destruction. That it is a grosse flattning of tired cruelty, to honest it with the title of clemency. That to eat much at other mens cost, and little at his owne, is the wholesomest and most nourishing diet, both in Court and Country. That those are aptest to domineere ouer others, who by suffering indignities, haue learned to offer them. That ambition like a silly Doue flies vp to fall downe, it mindes not whence it came, but whither it will. That euen Galleyslaues, setting light by their captiuitie, finde freedome in bondage. That to bee slow in military businesse, is to bee so courteous, as to give the way to an enemy. That lightning and greatnesse, more feare then hurt.

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From Rome.

That the Venereall ( called veniall ) sinne, is to passe in the ranke of Cardinall vertues; and that those should be held henceforth his Holines beneficiall friends, that sinne vpon hope of pardon. That where vice is a State-commodity, he is an offender that often offends not. That Iewes and Curtezans there, are as beasts that men feede, to feede on. That for an Englishman to abide at *Rome*, is not so dangerous as report makes it; since it skilles not where we liue, so we take heed how we liue. That greatnesse comes not downe by the way it went vp, there being often found a small distance between the highest & the lowest fortunes. That racket authority is oft lesse at home then abroad regarded, while things that seeme, are (commonly) more a farre off then at hand feared.

*From Venice.*

**T**HAT the most profitable Banke, is the true vse of a mans selfe, whiles such as grow mouldy in idlenesse, make their houses their Tombs, and die before their death. That many dangerous spirits lye buried in their wants, which had they meanes to their minds, would dare as much as those that with their better Fortunes ouer-top them. That professed Curtezans, if they be any way good, it is because they are openly bad. That frugality is the richest treasure of an estate, where men feede for hunger, cloath for cold and modestie, and spend for Honour, Charity, and Safety.

*From*

*From Germanie.*

That the infectious vice of Drunken-good-fellowship, is like to stick by that Nation as long as the multitude of Offenders so benums the sense of offending, as that a common blot is held no staine. That disretrieous must be taken by weight, not by tale: who doth otherwise, shall both proue his owne too light, and fall short of his reckoning. That feare and a nice fore-cast of euery slight danger, seldome giues either faithfull or fruitfull counsell. That the Empire of *Germanie*, is not more great then that ouer a mans selfe.

*From*

## From the Low-Countries.

THAT one of the surest grounds of a mans liberty is, not to give another power ouer it. That the most dangerous plunge whereto to put thine enemy, is desperation, while forcing him to set light by his owne life, thou makest him master of thine. That neglected danger lights soonest and heauiest. That they are wilest, who in the likelihood of good, prouide for ill. That since pittie dwelles at the next doore to miserie, he liueth most at ease, that is neighboured with enuie. That the euill fortune of the warres, as well as the good, is variable.

Nemes

# Newes:

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## Newes from my Lodging.

That the best prospet is to looke inward. That it is quiete sleeping in a good conscience, then a whole skin. That a soule in a fat body lies soft, and is loth to rise. That he must rise betimes who would coozē the Deuile. That *Flattery* is increased from a pillow vnder the elbow, to a bed vnder the whole body. That *Policie* is the vnsleeping night of reason. That he who sleepes in the cradle of security, sinnes soundly without starting. That guilt is the Flea of the conscience. That no man is throughly awaked, but by affliction. That a hang'd Chamber in priuate, is nothing so convenient as a hang'd Traitor in publike. That the religion of *Papistrie*, is like a curtaine, made to keepe out the light. That the life of most Women is walking in their sleepe, and they talke their

# Newes.

dreames. That Chambring is counted a  
ciuiller quality, then playing at Tables  
in the Hall, though Seruing-men vse  
both. That the best bedfellow for all  
times in the yeere, is a good bed with-  
out a fellow. That hee who tumbles in  
a calme bed, hath his tempest within.  
That hee who will rise, must first lye  
downe and take humility in his way.  
That sleepe is deaths picture drawne  
to life, or the twylight of life and death.  
That in sleepe wee kindly shake death  
by the hand; but when wee are awaked,  
we will not know him. That often slee-  
pings are so many trials to dye, that  
at last we may doe it perfectly. That few  
dare write the true newes of their  
Chamber: and that I haue none secret  
enough to tempt a strangers curiositie,  
or a seruants discouerty.

*God giue you good morrow.*

B.R.

*Newes*

# Newes.

## *Newes of my morning Worke.*

THat to bee good, the way is to bee  
most alone, or the best accompa-  
nied. That the way to heauen is mista-  
ken for the most Melancholy walke.  
That the most feare the worlds opini-  
on, more then Gods displeasure. That  
a Court-friend seldome goes further  
then the first degree of Charitic. That  
the Deuill is the perfectest Courtier.  
That innocencie was first cousin to  
man, now guiltinesse hath the neerest al-  
liance: That sleepe is Deaths Leiger-  
Ambassador. That time can neuer bee  
spent: we passe by it, & cannot returne.  
That none can be sure of more time  
then an instant. That sinne makes worke  
for repentance, or the Deuill. That pa-  
tience hath more power then afflictions.  
That euery ones memory is diuided in-  
to two parts: the part losing all, is the

# Newes.

Sea, the keeping part is Land. That honesty in the Court liues in persecution, like Protestants in Spain. That predestination and constancy are alike vncertaine to be iudged of. That reasō makes loue the Seruинг-man. That vertues fauour is better then a Kings fauourite. That being sicke, begins a suit to God; being well, possessest it. That health is the Coach which carries to Heauen, sicknesse the post-horse. That worldly delights to one in extreme sicknesse, is like a high candle to a blinde man. That absence doth sharpen loue, presence strengthens it, that the one brings fuell, the other blowes it till it burnes cleare: that loue often breakes friendship, that euer increaseth loue. That constancy of women, and loue in men, is alike rare. That Art is truths Juggler. That falsehood playes a larger part in the world then truth. That blinde zeale, and lame knowledge, are alike apt to ill. That fortune is humblest where most contemned. That no Porter but resolution

# Newes.

keepes feare out of thindes. That the face of goodnesse without a body, is the worst wickednesse. That womans fortunes aspire but by others powers. That a man with a female wit, is the worst *Hermaphrodite*. That a man not worthy being a friend, wrongs himselfe by being in acquaintance. That the worst part of ignorance, is making good and ill seeme alike. That all this is newes onely to fooles.

## Mist.B.

### Newes from the lower end of the Table.

IT is said among the folke heere, that if a man die in his infancy, hee hath onely broke his fast in this world : if in his youth, hee hath left vs at dinner. That it is bed-time with a man at three-score and tenne : and hee that liues to a

# Newes.

hundred yeres, hath walked a mile after supper. That the humble minded man makes the lowest curtesie. That grace before meat, is our electiō before we were: grace after meat our saluation when we are gone. The soule that halts betweene two opinions, falls betweene two stooles. That a foole at the vpper end of the table, is the bread before the salt. Hee that hates to bee reproued, sits in his owne light. Hunger is the cheapeſt fawce, and nature the cheapeſt guest. The ſensible man and the ſilent woman, are the beſt diſcourſers. Repentance without amendment, is but the ſhifting of a foule trencher. Hee that tells a lie to ſauē his credit, wipes his mouth with his ſleeue to ſpare his napkin. The tongue of a leſter is the Fiddle that the hearts of the company dance to. The tongue of a foole craues a piece of his heart to e-very man that ſits next him. A ſilent man is a couered mesſe. The contented man onely is his owne caruer. Hee

# Newes.

that hath many friends, eats too much salt with his meat. That wit without discretion, cuts other men meat and his owne fingers. That the soule of a cholericke man sits euer by the fire-side. That patience is the lard of the leane meat of aduerfitie. The Epicure puts his money into his belly, and the Miser his belly in his purse. That the best company makes the vpper end of the table, and not the salt-celler. The superfluitie of a mans possessions, is the broken meat that should remaine to the poore. That the enuious keepeſ his knife in his hand, and swallowes his meat whole. A rich foole amongſt the wise, is a gilt empty bowle amongſt the thirtie. Ignorance is an insensible hunger. The water of life is the best wine. Hee that robs mee of my inuenſion, bids himselfe welcome to another mans table, and I will bid him welcome when hee is gone. The vain-glorious man pisseſth more then he drinkeſ. That no man can drinke an health out of the

# Newes.

cup of blessing. To surfe vpon wit, is more dangerous then to want it. Hee that's ouercome of any passion, is drie drunke. Tis easier to fill the belly of faith then the cyc of reason. The rich glutton is better fed then taught. That faith is the elbow for a heauie soule to leane on. He that sinnes that he may repent, surfets that he may take physicke. He that rises without thanksgivning, goes away and owes for his ordinary. He that beginnes to repent when he is old, neuer washed his hands till night. That this life is but one day of three meales, or one meale of three courfes: childhood, youth, and old age. That to suppe well, is to liue well: and that's the way to sleepe well. That no man goes to bed till he dies, nor wakes till he be dead. And therefore

Good night to you here,  
and good morrow hereaftcr,

## Newes from the Church.

IT was thought heere, that the world was made for man, and not man for the world, and that therefore they take a crosse course that lye downe there. That those that will not rise, their soules must, and carry their bodies to iudgement. That wee haue spent one inheritance already, and are prodigall of this. That there is no hope beyond mercy, and that this is that time; the next is of Iustice. That Christ when hee went away, left good seede in his Church; and when hee comes againe, hee shall finde Christians, but not faith. That the Deuill hath got vpon vs, the same way that he did at the first, by drawing shadowes ouer substances, as hee did the body ouer the soule. That *Protestants* weare the name of Christ for a Chatine, as *Papists* doe the Crosse. That States vse it, the Cleargie live by

it, the people follow it, more by a streame, then one by one. That all are religious rather then some. That euerie one lookes to another, but not to himselfe. That they goe so by throngs to Heauen, that it is to bee feared they take the broader way. That the Church is in the world, like a Ship in the Sea ; the elect in the Church, like *Ionas* amongst the Mariners. That to mend this, is to cheate the Deuill, to turne man the right side outward, and set the soule foremost againe. That the soule may be too ranke too, if wee looke not to it : and so a *Puritan* often-times meetes a *Papist* in superstition another way. That to binde from and to indifferent things, is equall, though it bee thought otherwise. That some, out of a good meaning, haue fallen this way into a vice. That these faults are more subtil ; and therefore lesse perceiued, and lesse to bee blamed ; but as dangerous as the other, if they take head. That the rule is in all things,

the

the body and the soule must goe together, but the better before. That wee haue contended so long about the body of Religion, that some men thought it was dead. That so *Atheists* are come into the Church, and that it will bee as hard to cast them out, as Deuils. That those which haue thus broken the peace of *Jerusalem*, are obliged to satisfaction; and those which first gaue them cause of amendment. That they are a good medicine one for another, and both a good Composition. That a pure *Bishop* is the best gouernment, if the pride on both sides would let them know it. That all Controuersies for the most part, leaue the truth in the middle, and are factious at both ends. That the Church hath this good by them, they cleanse the way for others, but not for themselues. That sincerity, in the cause of truth, is more worth then learning. That too much, and too little knowledge, haue made the world mad. That wee haue a

# News.

shorter cut to it; and a surer way then  
*Drake* had ouer the world, if wee could  
find it out. That euer y man is a briefe of  
the whole; and as he is so, he is greater  
then a King. That euery King is a briefe  
of his Land, and hee hath a *Pattern* of  
the gouernmēt of it alwaies about him.  
That as the honour that he giues vnto  
his Nobles & Counsellors, is a charge;  
so is that which *God* giues him. That as  
he requires an account, so he must giue.  
That he is the Image of *God* in his king-  
dome, as man is in the World. That  
theresore the Subjects owe him obedi-  
ence, as the Creatures doe Man. That those  
that will not obey, are neither  
good Subjects, nor good men. That to  
obey well, is as great a thing as to go-  
uerne, & more mens duties. That those  
that thinke not so, know not the Christi-  
ans part, which is to suffer. That though  
States be naught, if they professe Reli-  
gion, they may deliuer many men safe  
to Heaven, though they goe not them-  
selves, and so they are like bad Mini-  
sters.

iters. That this is Gods vse of both & of the world too, to conuey his elect to their place. That the outward face of the Church hath but the same vse, and the Elect are the Church themselues. That they are the Temple of the holy Ghost, & therefore ought to pluck down their Idols, and set vp God there. That the Idols of these times, are Covetousnes, Pride, Gluttony, Wantonnesse, Heresies, & such like admiration & seruing of our selues. That we must make all time an occasiō of amendment, because the devill makes it an occasiō to tempt. That he is a spirit, and therefore cunnering then we. That there is no way to resist him, but by the Spirit of God, which is his Master. That this is the gift of God, which hee giueth to all that ate his. That it is encreased by the word, & held by humilitie & prayer. That Faith is the effect of it, and workes the assurance. That thus the vnderstanding and will, which is the whole soule of man, is made vp again, and sanctifies the body.

# *Nemes.*

That so we are the members of Christ.  
That our Head is in Heauen, as a  
pawne, that where he is, wee shall bee.  
That there is no opinion but know-  
ledge; for it is the Science of soules, and  
God the teacher.

---

## *Nemes from the bed.*

That the Bed is the best Rendevou  
of mankind, and the most necef-  
sary ornament of a Chamber. That  
Souldiers are good Antiquaries in kee-  
ping the old fashion, for the first bed  
was the bare ground. That a mans pil-  
low is his best Counsellor. That *Adam*  
lay in state, when the Heauen was his  
canopic. That the naked truth is, *Ad-  
am* and *Eve* lay without sheetes. That  
they were either very innocent, ve-  
rie ignorant, or very impudent, they

# Never.

were not ashamed the heauens should  
see them lie without a couerlet. That  
it is likely *Eve* studied Astronomy,  
which makes the posterity of her Sex  
euer since to lie on their backes. That  
the circumference of the bed is no-  
thing so wide as the conuex of the hea-  
uenes, yet it containes a whole world.  
That the ffe Sences are the greatest  
sleepers. That a slothfull man is but a  
reasonable Dormouse. That the soule  
euer awakes to watch the body. That  
a iealous man sleepes dog-sleepe. That  
sleepe makes no difference betweene a  
Wise man and a Foole. That for all  
times sleepe is the best bedfellow. That  
the Deuill and mischiefe euer awake.  
That loue is a dreame. That the pre-  
posterous hopes of ambitious men are  
like pleasing dreames, farthest off when  
awake. That the bed payes *Venus*  
more custome then all the world be-  
side. That if dreames and wishes had  
beene all true, there had not beene since  
Poperie, one Maide to make a Nun of.

# Newes.

That the secure man sleepes soundly, and is hardly to be awak't. That the charitable man dreames of building Churches, but starts to thinke the vngodlier Courtier will pull them downe againe. That sleepers were never dangerous in a State. That there is a naturall reason, why Popish Priests chuse the bed to confess their women vpon, for they hold it necessarie, that humiliation should follow shrift. That if the bed should speake all it knowes, it would put many to the blush. That it is fit the bed should know more then paper.

R.S.

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## Newes from Shipboord.

That Repentance without amendment, is like continuall pumping, without mending the leake. That hee that liues without Religion, sayles without a Compasse. That the wantonnesse

# Newes.

of a peaceable Common-wealth, is like the playing of the Porpesse before a storme. That the foole is Sea-sicke in a Calme, but the wise mans stomacke endures all weathers. That passions in a foole, are Ordnance broken loose in a storme, that alter their property of offending others, and ruine himselfe. That good Fortunes are a soft quick-sand, aduersity a rocke, both equally dangerous. That vertue is in pouerty a ready rigd Ship, that lies windbound. That good fashion in a man, is like the Pilot in a Ship, that doth most with least force. That a Fooles tongue is like the buye of an Anchor, you shall finde his heart by it wheresoever it lyes. Wisedome makes vse of the crosses of this world, as a skilfull Pilot of Rockes for Sea-markes to saile by.

H.R.

Newes

## *Newes from the Chimney corner.*

**T**hat wit is Brush-wood, judgement Timber: the one giues the greatest flame, the other yeelds the durablest heat, and both meeting makes the best fire. That Bawdes and Attorneys are Andirons that hold vp their Clyents, till they burne each other to ashes: they receiue warmth by these; these by them their destruction. That a wise rich man is like the backe or stocke of the Chimney, and his wealth the fire; he receiues it not for his owne need, but to reflect the heat to others good. That House-keeping in England is falne from a great fire in a hot Summers day, to boughs in the Chimney all Winter long. That mans reason in matter of Faith is fire, in the first degree of his ascent flame, next smoake, and then nothing. A young fel-

fellow faine in loue with a whore, is said to be faine asleepe in the Chimney corner. Hee that leaues his friend for his wench, forsakes his bed to set vp and watch a coale. That the couetous rich man onely freezes before the fire. That Choller is an ill guest, that pisses in the Chimney for want of a Chamber-pot. That chaste Beauty is like the bellowes, whose breath is cold, yet makes others burne. That he that expounds the Scriptures vpon the warrant of his owne spirit only, layes thobrands together without Tongs, and is sure(at least) to burne his owne fingers. That the Louer keeps a great fire in's house all the yeere long. That devotion, like fire in frostie wea-ther, burnes hottest in affliction. That such Fryers as flic the world for the trouble of it, lie in bed all day in Winter to spare fire-wood. That a couetous man is a Dog in a wheele, that toiles to roast meat for other mens eating. That Pagans worshipping the Sunne, are said to hold their hands to the Glo-worme

in stead of a coale for heat. That a Wise  
mans heart is like a broad hearth that  
keeps the coales(his passions) from bur-  
ning the house. That good deeds,  
in this life, are coales raked  
vp in embers, to  
make a fire next  
day.

Paradoxes, as they were  
spoken in a Maske, and presented  
before his Maiesty at White-Hall.

Masculine

1 **H**e cannot bee For a Perrinwigge  
a Cuckold cannot fit such a  
that weares a Gre-  
gortan,

2 **A** Knight of the long Robe is more For Furses are  
honourable then a dearer then Spurs.  
Knight made in the field.

3 **A** Drunkards For hee thinkes a-  
is a good Phyloso- right : the World  
pher. gaes round.

4 **T**he Diuell For Saint Dun-  
cannot take Tobac- ston seared up that  
co through his with his tongs.  
Noso.

# Paradoxes.

5 A Shoemaker } For hee (virtute  
is the fittest man in officij) may pass  
the parish to make a man into the stocks  
Constable. } & ease him at last.

6 A Prisoner is } For ever hee lies  
the best Fencer. } at a close ward.

7 An elder brother } For he hath wher-  
ther may bee a wise } withall to purchase  
man. } experience at any  
rate.

8 Burgomasters } For they may so  
ought not to weare } bring in the smea-  
furre Gownes at } sing sicknesse.  
Midsummer.

9 A Cutpurse } For his worke is  
no sooner done, but  
is the surest trade. } his money is in his  
hand.

## Feminine.

10 It is better to }  
marry a widdow } For Causa paret.  
then a maid.

# Paradoxes.

11 For plaine do-  
ing is a lewell, and  
language is the best: there is no Ladie  
to winne a man, but desires to hane  
her.

12 If a woman  
with childe long sa- For if hee will  
lie with another wot, shee will doe it  
man, her husband without him.  
must consent.

13 A painted La- For so both may  
die best fits a Cap. fight vnder their  
taine. colours.

14 Rich Fiddlers For they beeing  
were ordained for I burns to no lands,  
younger brethren. must plough in an-  
ther mans soile.

15 Tis dange- For shee hath cast  
rous to marry a wi- her Rider.

16 It is good for a For shee shall be  
young Poppe reencke to marry an older sure to keepe all fast-  
man. sing nights.

# Paradoxes.

17. A dangerous. For no wiser man  
secret is safely kept, will search for it  
in a woman's bosom. There.

18. A woman of. For a Startling  
learning & tongues that can speake is a  
is an admirable crea- present for an Em-  
rora.peror.

19. A great La-  
dy should not weare meane, as a coat of  
her owne haire. Her owne spinning.

20. A faire wo-  
mans Necke should as if shee lookest for a  
stanza awry. Kisse.

21. Women loues. For they will haue  
fist better place, whatsoeuer  
flesh. They pray for it: yea,

## Newter.

For Quantum.

22. An Vserer is summorum in al-  
the best Christian.  $\left\{ \text{ca, tantum habet,}\right.$   
 $\left. \text{et fidei,}\right.$

23. The

# Paradoxes.

23 The best bodies For painted clothes  
should weare, the were made to hide  
meanest habits. Bare walls.

24 It is better to For all the world  
bee a begger then to lies open to his tra-  
be a Merchant. fique, and yet bee  
paies no Custome.

25 Tis more safe For a man should  
to bee dranke with bee more inneed  
the Hop, then with his Countrey-  
the Grape. man then with a  
stranger.

26 A man deepe For Bacchus can-  
in debt should be as cels all manner of  
deepe in drinke. obligations.

27 Players houses For men are bet-  
are more necessarie in a well Gouern'd ter taught by ex-  
Common-wealth, then ample, then precept.  
schooles.

28 Tavernes are For it is better  
more requisite in a that the multitude  
Countrey then A- were louing then  
idemies. learned.

# Paradoxes.

29 A Tobacco-  
Shop and a Bawdie-  
house are Co-inei-  
dents. For smoake is not  
without fire.

30 Wealth is her-  
self. For few Poets  
have had the for-  
mer then wit. June to bee chosen  
of the Aldermen.

31 Marriage frees. For when his wife  
a man from care. It takes all upon her.

32 A kennel of Hounds is the best tuning from mor-  
consort. For they need no  
consort. King to night.

33 The Court makes better schol-  
ars then the Uni-  
versities. For when the  
King vouchsafes to  
be a Teacher, eu-  
lers then the Uni-  
versity man blushes to  
bee a non profi-  
cient.

34 A nimble  
Page is more use-  
full for a Lady then  
a long Gentleman-  
wifher. For a Sparrow is  
more active then a  
Bald Buzzard.

35 Tis

# Receipts:

35 Tis better to be a Coward then a longer then a Cocke Captaine. For a Goose lines of the Game.

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## The Mountebankes Receipts.

An approued Receipt against Melancholy Feminine.

IF any Lady bee sicke of the Sullens, shee knowes not where, let her take a handfull of simples, I know not what, and vse them, I know not how, applying them to the place grieved, I know not which, and shee shall be cured, I know not when.

Against the Scurvy.

If any Scholler be troubled with an Itch or breaking out, which in time may proue scurvy; let him first forbeare clawing

# Receipts.

clawing and fretting meates, and then  
purge choller, but by any meaneſ vp-  
wards;

## For restoring Gentlemen-ſhers-Legs.

If any Gentleman-usher haue the Consumption in his Legs, let him feede lustily ypon Veale, two months in the Spring-time, and forbeare all manner of Mutton, and hee ſhall increase in the Calfe.

## For the Tentigo.

If any be troubled with the Tentigo, let him trauell to Japan; or because the Forrest of Taybolia is of the ſame Altitude and Elevation of the Pole, and at hand, let him hunt there for his recreation, and it ſhall be done in an instant.

## For a Felon.

If any be troubled with a Felon on his finger, wherby he hath lost the lawfulliſe of his hand; let him but once

# Receipts:

Use the exercise of swinging and stretch himselfe vpon the soueraigne Tree of Tyburnia, and it will presently kill the Felon.

## For a Tympanie.

Take bold butter and roome yerell.

If a Virgin be so sick of Cupid, that the disease is growne to a Tympanie, let her with all spedde possible remoue her selfe, changing Aire for forty weekes at least, keeping a space drie as she travell, alwaies after ysing lawfull exercizes, till shee bee married, and then shee is past danger. But you woulde say now.

## For Barrennesse.

If any Lady be married, yet childelesse, let her first desire to be a mother, & eat to her breakfast a new laid Egg in a spoonfull of Goats-milke, with a scrupule of Ambregreece, and at supper feed on a Henne, troden but by one Cork, and above al things let her avoid hurting in Coaches, especially on the stones, and a summing: a finer mold then Nature

# Receipts.

meant her, and no doubt shee shall fru-  
ctifie.

## *For the falling sicknesse.*

If any woman bee troubled with the Falling sicknesse, let her first forbeare Physick, especially Suppositoies and Glisters: neither let her trauell Westward-Ho, because shee must auoyd the  *Isle of Man*. And for that it is an euill Spirit entred into her, let her for a Charme, haue alwaies her legs acrosse, when shee is not walking, and this will helpe her.

## *For a Rupture.*

If any Merchant be troubled with a Rupture in the bowels of his Estate, so that hee cannot goe abroad, let him decoct Gold from a Pound to a Noble; taking the broth thereof from sixe moneths to sixe moneths, and hee shall be as able a man as euer he was.

# Songs.

## The Mountebankes Song.

Is any deafe? Is any blinde?  
Is any bound or loose behinde?  
Is any foule that would be faire?  
Would any Lady change her haire?  
Doe's any dreame? doe's any walker  
Or in his sleepe affrighted talke?

I come to cure what ere you feele,  
Within, without from head to heele.

Bee Drummes or Rattles in thy head?  
Are not thy braunes well tempered?  
Doe's Eolus thy Stomacke gnaw?  
Or breed there vermine in thy man?  
Dost thou desire and cannot please?  
Lo, here the best Cantharides.

I come to cure what ere you feele,  
Within, without, from head to heele.

Euen all diseases that arise,  
From ill disposed crudities.

# Songs.

From too much study, too much paine,  
From laziness and from a straine;  
From any humour doing harme,  
Be it dry, or moist, or cold, or warme.  
Then come to me, what ere, &c.

Of lazy Gout, I cure the rich,  
I ride the begger of the Itch,  
I fleame and bath thicke and thin,  
I deflocated joints put in,  
I can old age to youth restore.  
And doe a thousand wonders more.  
Then come to me, &c.

---

## The second Song.

Maids of the Chamber, or of the kitchin,  
If you be troubled with an itchin,  
Come, giue but a kisse or two,  
And here is that shall soone cure you.  
Nor Galen nor Hippocrates,  
Did euer doe such cures as these.

Crackt

# Songs.

Crackt maides ~~that~~ hold your water,  
Or use to breake wind in your laughter ;  
Or be you vext with Kibes with Cornes,  
Ile cure, or Cuckolds of their horne.

Nor Galen, &c.

If lustie Sis, Maide of the dairy,  
Chance to be blew nipt by the Fairys,  
Formaking butter with her taile,  
Ile giue her that did never faile.

Nor Galen nor, &c.

Or if some mischance betide her,  
Or that the Night-mare ouer-ride her,  
Or if shee tell all in a Dreame,  
Ile helpe her for a messe of Creame.

Nor Galen nor, &c.

---

## The third Song.

**H**eer's water to quench maiden fires,  
Heer's spirits for old occupiers,

Heer's

# Songes.

Heer's powder to reserue youth long,  
Heer's oyle to make weake sinewes strong.

What is' you lack? what would you buy?  
What is' that you doe need?  
Com to me (Gallants) taste and try,  
Heer's that will doe, will doe the deed.

This powder doth preserue from fate,  
This cures the Maleficiate;  
Lost maidenheads this doth restore,  
And makes them virgins as before.

What is' you lacke, &c?

Heer's cure for bone-ach, feuer burdens,  
Untawfull or unsmely Burdens,  
Diseases of all Sex, all Ages,  
This medicine cureth or asswages.

What is' you lacke, &c?

I haue receipts to cure the Gout,  
To keepe Poxe in, or put them out,  
To coole hot blouds, cold blood to warme,  
Shall doe you (if no good) no harme.  
What is' you lacke? &c.

FINIS.  
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